The Ashura Uprising

by Ayatollah Ruhollah Khomeini

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1- Imam Khomeini's Statements at a Gathering of the Ulema of West of Tehran: October 22, 1969.

Up to this moment that we are gathered here, Islam has been maintained by the grace of the Master of Martyrs (Imam Hosein - a.s.). Master of Martyrs gave his all for Islam in the Path of God. He had no worldly things to give but he offered himself, his young ones and his disciples. He rose in support of Islam to oppose tyranny. He opposed the empire of those days which were more vehement than modern. Imperial regimes. He rose up against the tyrant, of his day with very few fellow-warriors [1] and, though he and his men were all martyred, he was victorious in overthrowing that machinery of cruelty arid oppression.

We, who are his (Hosein - a.s.) followers and, by order of Hazrat Sadeq (a.s.) [2] and recommendation of other Infallible Imams arrange these sustained mourning sessions, have the same problem. We face tyranny, we face the cruelty of oppressors. But we maintained the event of Karbala [3]; our preachers kept the event of Karbala alive, they kept alive the issue of the resistance of a small group but with immense faith vis-a-vis the powerful but arrogant regime. Shedding tears for martyrs is tantamount to keeping the movement alive. It has been narrated that he who sheds tears, or make others weep, or even sham lamentation and grief, will be rewarded by admission to the Paradise. This is because even he who simulates mourning and lamentation for the event of Karbala, is helping to preserve the movement and uprising that was initiated by Imam Hosein (a.s.) via his martyrdom at Karbala. Our nation has been preserved by these mourning sessions.

This is the reason agents of Reza Khan [4] prevented these gatherings for lamentation of the Ashura Event, Reza Khan was not himself, perhaps, opposed to hold mourning sessions. He was an agent assigned to stop them. He was assigned by experts who knew the issues well. Those were enemies of us, of all Muslim nations. They had studied the circumstances of the nations and knew that they could not reach their aims as long as such mourning sessions and recitation of elegies were held and the cruelties of rulers were revealed and condemned. During the reign of Reza Khan they banned such gatherings and all passion plays. Obey prevented the Ulema and preachers from climbing the pulpits in all the country. They controlled all forms of Islamic religious publicity and propaganda and pushed us back while they pilfered all our resources. It was the same during the reign of Muhammad Reza [5] only in a different manner, in a different form; not by use of bayonets. But the problem is the same even now.

Now, a group has appeared demanding that the martyrdom of Imam Hosein (a.s.) and other Infallible Shiite Imams be not remembered and commemorated. 'They do not know the outcome and consequences of recitation of elegies and lamentation. They do not realize that it is the uprising of Imam Hosein (a.s.) against tyranny that has been preserved and this day it has set off this movement. This move is but a ray, a reflection.

They do not know that weeping for Imam Hosein (a.s.) means perpetuation of his uprising and maintaining the fact that even a small number could stand up against a great empire. Imam Hosein's decree is that: "Every day is an Ashura and each territory is Karbala!" [6] implies that his movement must be kept alive and active everywhere and at all times. This statement is our manual of action. Just as Imam Hosein (a.s.) stood up and said: "No!" to a great empire, his decrial must be repeated daily and these mourning sessions mean the perpetuation of the negation. Let our children and youth not consider this as a mourning matter, it is not that ours is the weeping nation. 'They (the enemies of Islam) fear these mourning sessions for it is a cry in support of the oppressed. It is an outcry in opposition to the tyrants.

'These organized bands of mourners march in protest to cruelty and injustice, their demonstrations must go on. Be not fooled by these writers, these men who, by different names and ideologies try to take everything away from you. But they see that these Ashura mournings, these gatherings for lamentation, recitation of the miseries of the oppressed and voicing the crimes of the tyrant, place the people against the oppressors. They do not realize that these mourning groups and gatherings actually serve the country and Islam. Let our youth be not deceived by those who call the Ummat the nation of mourners, such persons are treacherous. Their masters are afraid of these tears that are shed for Imam Hosein (a.s.) because Reza Khan came and destroyed everyone but he was nothing but an agent. This was proven when, after Reza Khan had departed, England announced in radio New Delhi: "We brought him and we took him "This was true for they had assigned Reza Khan [7] to suppress Islam and away.

One way to do this was to disband these mourning groups and stop recitation of elegies. Our young people should not think they'll be doing a service by going to the session for opposing the one who discusses the issue of mourning the Karbala Tragic event. He must expose the cruelties of the regime so that people may understand what goes on. This revelation must be made daily as it has political and social connotations.

2- Imam Khomeini's Statements at a Gathering of the Ulema, Mass Prayer Leaders, the Clergy and Preachers of Qum and Tehran. (June 20, 1982)

I would like to advise the preachers that the real significance of your work at these mourning sessions is little known and to some it is not known at all. The fact that

traditions have assigned so much value for just one drop of tear shed for the Karbala victim (Imam Hosein - a.s.) is not because the Master of the Martyrs needs our tears. It is not because such shedding of tears is a pious act that carries rewards for those who shed it. In addition to its devotional and spiritual aspect, an important political point has been involved on the day when the related narratives were issued. On that day this redeemer group was plagued by the Omayyad [8] and more than that by the Abbasid [9] rulers, only a small minority facing major powers.

At that time, in order to organize the political activity of this minority, a path was devised, a path that had organizing quality itself and that is, to quote divine sources of inspiration, these mourning gatherings and the tears shed in them are highly exalted and have grand rewards. These incentives attracted the small Shiite minority group to the mourning gatherings and sessions. Gradually the minority elements, without their awareness, were organized into bands that regularly attended the mourning sessions and soon became units of minority resistance opposing the majority. This perpetuated throughout history all over the Islamic land. In Iran, which is the cradle of Shiism, these mourning gatherings have consistently scared the arrogant, cruel rulers who meant to destroy the Clergy and Islam thereby. These mourning bands and passion plays demonstrated the divine power that was behind them and threw fear in the agents of tyrants.

The first time they (agents of the Shah) seized me in Qum, [10] on the way one of the agents accompanying me in the car said: "We had come for you but these black tents (tents set up especially during the month of Muharram to be used by mourners or passion play bands), made us fear lest they become aware of our intention and we fail to do our duty." Not only small elements such as these even the major powers fear the sight of these tents. Obey fear these tents because they represent an organization that has developed by itself, solid and united, having and needing no single hand to manage it. Moreover, it has moulded the nation and gathered them together, all over the country, all year, especially in the months of Muharram, Safar and the blessed Ramazan.

And, if someone makes an offer to serve Islam or make a conunent related words or messages will be spread to all corners of the country by the preachers, leaders of mourners from the pulpits, the imams (leaders) of the Friday Mass and the daily congregational prayers, in no time at all. The coming together of the people under the Divine Standard, the Banner of Hosein (a.s.) becomes organized. If a major power decides to have a very large, all-inclusive, get-together of the people for some purpose, in some city, it takes them many days, even weeks with considerable effort, publicity and expense to bring a crowd of say, 50 or 100 thousand in the appointed place to listen to some speakers. But as you see if an issue is raised (in a Muslim society), mourning sessions and meetings mushroom everywhere in the country and people will thus learn about it without delay or expense.

People crowd the mourning gatherings as soon as they learn that the words they will hear are those of the Master of Martyrs (Imam Hosein - a.s.). One of the Infallible Imams, possibly Imam Baqer (a.s.) [11] had said:

"Assign me an elegy reciter at Mena [12] that wasn't because Imam Baqer (a.s.) needed such recited personally, it had political connotation. Just visualize the place Mena during a Hajj pilgrimage, thousands upon thousands of pilgrims gathered there from all over the world, picture them observing a pilgrim singly reciting elegies for Imam Baqer (a.s.), expressing the crime of his enemies in arranging his martyrdom. Such sight may well reverberate all over the earth and set off a wave of reactions. These mourning gatherings have been underrated everywhere.

Perhaps Westernized people call us the nation of tears and may be people closer to us cannot understand why a drop of tear can have such high reward or a mourning

session to carry such exalted weight. From the political aspect, these prayers, elegies and attention to God direct men's attention to one thing and that is, they mobilize a nation in favor of an Islamic objective. A mourning session is for people to attend and shed tears for the Master of the Martyrs (Imam Hosein - a.s.).

Surely they'll be rewarded for their tears by Allah. Another aspect of it is political for which our Infallible Imams (a.s.) drew everlasting designs in the early days of Islam. It embodies the society under one banner, under a single ideology. And, nothing can make this come about as can the mourning for Imam Hosein (a.s.). For, if there were no gathering of mourners, no bands of lamentation demonstrators, no elegy recitations, there would surely have been no 15th of Khordad event. [13] No power except that of the blood of Imam Hosein (a.s.) could affect the events of the 15th Khordad the way it did. Similarly, no power except that of these mourning gatherings can neutralize the plottings of the major powers against this nation which is under invasion from all sides.

'Mese meetings or congregations for lamenting, mourning and reciting elegies in remembrance of the Master of the oppressed (Imam Hosein - a. s.) and reciting the innocence of an oppressed person (Imam Hosein - a.s.) who sacrificed in the Path of God, his own life and that of his own children and attendants, yes, these mourning sessions have developed young men and youth who voluntarily go to the war fronts seeking martyrdom and feel unhappy if they don't achieve it. These Ashura mourning gatherings develop such mothers who urge their sons to go to the war fronts and if they do not return, the mothers wish they had more sons to send or say we have other sons to send to the war fronts.

'These lamentation meetings to observe the Karbala Tragedy the martyrdom of Imam Hosein (a.s.) and the prayers including the Komail Prayer [14] and other prayers were initiated early by Islam and intended to advance with this idea and program. If others could understand or be made to understand the raison of the mourning sessions and why so much value is placed on these special tears that are shed and their reward with Allah, they surely would not call us the nation of tears, instead they would call us the nation of epic. If they could understand why Hazrat Imam Sajjad [15] (a.s.) lost all that was his in the Ashura at Karbala and while living under a powerful regime produced such penetrating and incisive prayers that incite and make people rise to action, they would not then question the prayers.

If our intellectuals could understand the sociopolitical objective of these prayers, mourning sessions and passion plays, they would not then question the holding of these gatherings or mourning rites. All intellectuals plus Westernized people and all the power wielders, put together, cannot produce a 15th of Khordad (= June 5) uprising. 'Me holder of such might is He under Whose banner all congregate. We who cry "we want Islam and the Islamic republic", know that it is because all have come together under the banner which is Islamic and is for God and they all rose, as we all saw, for God. This Islamic republic enjoys such power which is in the nation and, in other countries, too.

Our nation must appreciate these mourning sessions as they keep the nations alive through the Ashura [16] lamentation and more so if the session continue in days other than these blessed days. If they (those opposed) could understand the political dimensions of these mourning and lamentation gatherings, even the Westernized persons would set up such gatherings and participate in the mourning themselves; this they would surely do if they wish to have a nation and a country. I do hope that these gatherings be arranged more often on a wider sc,-le. From the grand orators and deliverers of sermons to the man who just stands by the pulpit and recites a few lines of elegy all have a share in the success of these mourning sessions, they all have a natural influence on the proceedings, though some may not be aware of it.

We have reached the station at which our nation exploded all at once and set off a

revolution. Such an explosion has been matchless. A nation that had lost everything in the former regime including his human dignity and had to depend on others for everything. Then suddenly, that violent outburst and the revolution was on and it was by the blessings of these mourning sessions that brought together all the people, all focusing on one issue. This subject should be further elaborated by leaders of the Friday Mass and daily congregational prayers so that our foes do not consider us as the weeping nation or the nation of tears. We are a nation who was able by these tears, to overthrow the 2500-year-old power.

3- Imam Khomeini's Statements at a Gathering of the Preachers and Clergy of Qum, Tehran, East and West Azerbaijan Provinces:

Our nation sacrificed itself, from 6-month-old children to 80- year-old men, in the path of God. This was in imitation of history's great man, His Holiness the Maser of Martyrs (Imam Hosein - a.s.).

Hazrat Hosein (a.s.) taught us all how to stand up and resist cruelty and the government of tyranny. Although he knew that the path he had chosen would cost him his life and the lives of his disciples and kins and they would all be sacrificed for Islam, he also knew the consequences that without his uprising Yazid [17] and his men would distort Islam and present it to the people in a perverted form because they did not believe in Islam from the beginning; and they resented the rightful authorities and were jealous of them. By this sacrifice the Master of Martyrs actually defeated the antagonists for in a very short time people realized what a calamity and tragic event had taken place and their awareness of it upset the rule of the Omayyads.

In addition, Imam Hosein's example taught us all that his is the true path in all history, - do not mind the inadequacy of numbers. It is the quality that counts not quantity. It is the quality of the jihad of numbers that triumphs. Let the great powers of the world and those who are either in the Eastern or in the Western blocks be our enemies. Let all communications mass media of the world continue to write and spread lies against this Movement, but the truth shall remain clear and evident throughout. The day Imam Hosein (a.s.) was martyred some elements called him a revolter who had risen against the rightful sovereign rule of the time. But, Almighty God's divine light shines and it will go on shining and shall enlighten the world.

What are we to do at the threshold of the holy month of Muharram? What is the duty of other layers of the people during this month? And what must the grand Ulema and noble preachers do in this month? Imam Hosein (a.s.), his family and disciples taught us our duty and task (by sacrificing their lives), - it is to offer our lives in the battle field and to propagate the faith when away from it. The sermons of His Holiness Imam Sajjad (a.s.) and those of Her Holiness Zainab [18] (a.s.) (sister of Imam Hosein) have done as much or nearly as much to propagate the movement of Imam Hosein (a.s.) and are equivalent to it before God. They made us understand that neither men nor women should fear the rule of tyranny.

Hazrat Zainab (a.s.) stood up before Yazid and humiliated him beyond measure. Their talks en route (from Karbala to Sham - now Syria), in Kufa and Sham and the sermon of Hazrat Sajjad (a.s.) from the pulpit, made it clear that the issue is one of the unjust fighting the just, in other words, they wanted to portray the Master of Martyrs as one who had risen against the Caliph of the Prophet of God. Both Hazrat Sajjad and Hazrat Zainab (a.s.) made this clear in their speeches.

Today, our country faces a similar situation, the Master of Martyrs has made our duty clear, - we must not mind numbers on the battle field nor should we fear martyrdom. The sufferings of a man must be proportionate to the greatness of his ideals. Again, we cannot understand the magnitude of our victory, the world will later comprehend it. The struggles we have to face must be proportional to the magnitude of our

victory, and, similarly, the calamities should have a larger volume. We should not expect to receive no blows from the powers whose hands and interests we have cut off from our land and hopefully from the region.

We must not expect to remain absolutely safe and enjoy our victories without a scratch. We must remain, everyday, as in former days. The duty of the clergy, whether they preach from the pulpits or not, and leaders of Friday and Daily prayers and the duty of all those who have dealings with the people is to make people understand the conditions that led to the uprising by Imam Hosein (a.s.), inform the people of the reason, what was the uprising for, the number who took part in it, the tragic events that they met with and in which the uprising ended and it will not be final.

The preachers and all of us must bear in mind that without the uprising by the Master of Martyrs, we would not be victorious today. All this unity of the word that formed the basis of our victory was for the sake of these mourning gatherings as they tend to promote and propagate Islam. The Master of Martyrs provided an instrument by which the nation can come together without difficulty. Islam has designated the mosques as strongholds. From these strongholds, these crowds, from the Friday and Daily mass prayers, all things that advance Islam and the uprising, are prepared.

Especially that by his conduct, the Master of Martyrs has demonstrated to us how conditions should be in the battle field and how they should be at places other than battle field; how should those who fight with arms and weapons carry themselves and how should those behind propagate the cause. His Holiness the Master of Martyrs has further taught us how the mode of fighting between a small and a large group must be; how should the uprising against a despot be conducted. And, members of the household of this noble person and his exalted child showed us how to behave when a calamity takes place. Should one surrender? Or, should one minimize the challenge? Or should one stand up as Her Holiness Zainab (a.s.) did, after that great tragedy, and resist and speak out against paganism and polytheism wherever necessary as did Hazrat Ali Ibn Hosein (Imam Zeinal Abedin Sajjad - a.s.), in his convalescent condition, propagate the Faith.

All of you clergymen of the country, have a duty to preserve this divine gift and offer thanks for the blessing by making efforts to publicize and propagate the Faith. Explain to the people the achievements of the Master of Martyrs, his ideals, his path and the victory that accrued to him and to Islam following his martyrdom. Let all understand that the issue to fight in the path of Islam is that which Imam Hosein (a. s.) performed. He knew that with a small number below 100, it was impossible to fight such a tyrant!

It is Muharram, gentlemen, keep this month alive! Whatever we have is by the blessings of this month and these mourning sessions. Our publicity meetings, too, are due to Muharram and to the martyrdom of Imain Hosein (a.s.) (on the 10th of this month). We must fathom the depth of this martyrdom and its influence on the world to this day. Were it not for these preaching and mourning sessions and meetings, our country would not have become victorious. We must be aware that the influence of His Holiness Imam Hosein (a.s.) is active to this day. Our people rose under Imam Hosein's banner. And, as you can see, right now, our men keep the war fronts warm by their love for this Infallible Imam.

Any how, in these lamentation gatherings during the months of Muharram and Safar and at other times, our propagators, the grand Ulema and speakers must delineate the duties of the people in a time like now that we are facing so many enemies. To this end, they ought to explain the political and social problems to the people. Let people know that we are only halfway through and must, God Willing, traverse the path to the end. If we continue the arrangements so far pursued, with the country and all its people available and on hand, we shall achieve absolute victory, but we

must not relax.

Our country began its uprising by declaring its mottos of "Islamic Republic; Total Independence; neither East nor West" to the world. We declared we are under the aegis of God and the banner of Towhid or Monotheism only and this is the banner hoisted by Imam Hosein (a.s.). Such declaration will surely be met with opposition by the world. We must bear in mind that we, too, should follow the example set by Imam Hosein (a.s.) that is, we too, shall be ready to embrace martyrdom. You all observe that following the martyrdom of a number of our Friday Prayer Leaders, those who still alive declare: We are ready, with all our hearts, to attain to martyrdom! All should be like this.

Muharram, a Red Prelude to Martyrdom

The month of Muharram is the month of epic action, the month in which blood triumphed over the sword; the month in which the power of Truth forever condemned falsehood and stamped the faces of tyrants and wicked government with the brand of vanity and falsehood; the month that teaches all generations throughout history, the way to victory over bayonet point; the month that registered, the defeat of the arrogant powers vis-a-vis the Word of Truth; the month in which the Imam of the Muslims taught us how to fight history's tyrants; the month in which the clenched fists of the rightful, the seekers of freedom and independence must overcome the tanks, the machine-guns and the forces of the devil and the Word of Truth expurgate falsehood.

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Muharram is the month in which Justice rose, against Injustice and Truth stood up against Falsehood and proved that, in the course of history, Truth has always Triumphed over Falsehood.

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Muharram is the month in which Islam was revived by the Master of Challengers and the Innocent and was rescued from the plotting of the corrupt agents of Bani Omayyad who had driven Islam to the brim of fall. From its inception Islam was watered and nurtured by the blood of the martyrs and mujahedin (crusaders).

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For the Shiite Faith, Muharram is the month in which victory was achieve amid blood and sacrifice.

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What a tragic and yet destructive as well as creative month is Muharram!? Muharram is the month of the Master of Martyr's great uprising. The lord of all saints and divine authorities by his uprising against the Taghut (Tyrant) instructed mankind how to destroy and how to build or create. He saw the path to the annihilation of the tyrant in giving martyrs and sacrificing lives. This point is an epigraph to Islamic teachings for our nation of the time.

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It Is by the grace of Muharram and Safar that Islam survives.

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We must keep the months of Muharram and Safar alive by recitation of the calamities that befell the household of the Prophet (SAW). It is by such recitation and mourning that this Religion has lived to this date.

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Muharram is a month during which people are apt to hear the words of Truth.

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Now that the month of Muharram, as a divine sword is in the hands of soldiers of Islam, the grand clergy, the honorable preachers and the noble followers of the Master of martyrs, it must be put to best use and, by reliance on divine power, uproot the residue of this woody plant of cruelty and treachery for it is in the month of Muharram that powers of arrogance and evil are destroyed.

Causes and Factors of the Ashura Uprising

Soon after the ascension of the Seal of the Prophets, His Holiness Muhammad (SAW), founder of justice and liberty, by wrong doings and deviations of the Omayyads, Islam was on the verge of disappearing within the throat of the tyrants and justice being crushed under the stampede of evildoers. It was at this point that Imam Hosein (a.s.) set out on the great Ashura Uprising.

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The cruel rule of Yazid and his men was about to cross the shining face of Islam away by a red line and the agonies and troubles suffered by the great Prophet of Islam (SAW) and the early-day Muslims as well as the blood of the self-sacrificing martyrs, were about to be forgotten and gone to the winds.

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'Me scums of paganism and (their) calculated programs of nationalism and Arabism were going to eradicate the ideology with slogans like "Nothing happened! No divine revelations descended [20] and, in the place of divine Islamic rule, build a system of Shahanshahi (imperialism) and isolate Islam and divine revelation. However, all of a sudden, a great personality, nourished by the gist of divine inspiration, trained in homes of the Lord of Messengers, Muhammad Mustafa and the Master of the Pious Ali Murteza and raised in the laps of Siddiqa Tahera (a title of Her Holiness, Fatima), rose up and by his matchless sacrifice and his divine movement caused a great event to take place.

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The Omayyads meant to destroy Islam.

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The decadent regime of the Omayyad was going to represent Islam as a despotic regime and its founder someone other than what he was. Moaviyya and his cruel son (Yazid) in the name of caliph to the Prophet of God did to Islam that which Chagiz [21] did to Iran and subverted the essentials of ideology of revelation into a satanic regime.

His holiness Imam Hosein (a.s.) noticed that Moaviyya and his son Yazid (may God's curse descend upon them) were destroying the ideology, were misrepresenting

Islam, the Faith that had come to reform mankind not accumulate power for itself. They - this father and son - like this father and son [22] were misrepresenting Islam, were given to the use of wine. They were also leaders of the congregational prayers; their social gathering featured both debauchery and mass prayer. Indeed they were gambling leaders of daily congregational and Friday masses and ascended the pulpits as preachers. As caliphs of God's Messenger acted and spoke against him. Their outcry was: "La elaha ellal-lah" (there is no God but the one God) and yet, they rose against Divinity. Their behavior and conduct was satanic but their cry was that of the Messenger of God.

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Yazid was powerful and he was a sultan. I say, he had all the things needed for sultanate. He placed next to Moawiyya. Why did His Holiness Imam Hosein (a.s.) oppose the sultan of his time? Why did he rise against the Zellullah (lit. the Shadow of God, a title for the sultans or shahs [23]) . The sultan may not be touched! Why did this Infallible Imam stand up against the sultan, a sultan who professed his belief in God and His Messenger (SAW) and claimed he was the Caliph of the Prophet but he wanted to exploit the nation, to swallow the properties of the nation, he and his kins.

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Monarchy and succession to the crown is that ominous, false rule which the Master of the Martyrs (a.s.) rose to prevent its establishment and sacrificed his life. He rose up against it because he did not want to be crown prince to Yazid. He rose because he did not want to recognize the monarchy of Yazid and he invited all Muslims to rise. Islam does not have nor does it recognize the system of monarchy.

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The usurpation of caliphate by Yazid and Moaviyya did not pose such a danger to Islam as did their attempt to turn Islamic rule into a system of monarchy; they meant to convert morality into the arrogance of despotism. As sham successors to the Messenger of God (SAW) they meant to convert Islam into tyranny or the rule of Taghouts. This was important. Their predecessors did not harm Islam as much as these two (Moaviyya and his son Yazid) did or wanted to do. They meant to overturn and change the basic principles of Islam. Theirs was the rule of monarchy with wine and gambling as relish in their parties and gatherings.

Imagine that! The caliph of the Messenger of God in meetings with wine and gambling? And, again, the successor to the Messenger of Allah leading congregational prayers in the mosque!? This was the great danger that threatened Islam and this, the Master of Martyrs repelled. The issue was not the mere usurpation of the caliphate.

'Me rise of Imam Hosein (a.s.) was an uprising against the sovereignty of the tyrants, -- that regime of tyrannical monarchy which meant to pollute Islam with such taints as mentioned above. Had they succeeded, Islam would have become something else, something like the dictatorial monarchy regime with a sovereign rule of 2,500 years [24].

Islam had come to break the idols and replace them with Allah; destroy the regimes of tyranny and to institute the divine rule of Allah. But they wanted to remove Allah and replace Him with the taghout, with the same problems as in the time of pagan rule. The killing of the Master of Martyrs (a.s.) was no defeat for it was an uprising for God and divine uprising admits no defeat.

They (the Omayyads) meant to remove Islam and create an Arab state but the rise of

Imam Hosein (a.s.) made Arab and non-Arab Muslims all realize that the issue was not ethnic, rather, Islam and God were at stake.

Imam Hosein (a.s.) seeing that they (the Omayyads) are polluting the Islamic school of ideology and commit acts of cruelty and oppression while calling themselves the caliphs of Islam, and, realizing that their vicious acts will reverberate in the world as the works of the caliph of Islam, therefore, he deemed it his duty to rise up against it, to go out, get killed and thus wipe out the works of Moaviyya and Yazid.

His Holiness the Master of Martyrs set out with a small number of fellow challengers and stood up against Yazid who had the power of government in his hands; his rule was despotic and yet he professed faith in Islam and he was a relative [25] of the Master of Martyrs. Yazid, pretending he was Muslim claimed that his rule was Islamic. He thought he was a successor to the Prophet (SAW) but, the trouble was that he was a cruel man who had acquired, unjustly, domination over the fate or destiny of a territory. Imam Hosein (a.s.) rose up, with few men, against tyranny because he had reckoned it as his duty to forbid evil.

Seeing that a cruel ruler is over the people, his holiness clearly stated, "One must rise and oppose that and halt the infliction of cruelty alone, if he must, or, with many like-minded men even if it means fighting a multitude, an army." His Holiness Hosein (a. s.) did exactly that, to demonstrate to us that no excuse is admissible for not challenging evil acts of the tyrants. He fought Yazid, who had armies at his command, with a handful of supporters and all were martyred. Hazrat Imam Hosein (a. s.) had preached the cause [26] and explained to the people that he had risen against that man (Yazid) because he had breached the covenant of Allah, opposed divine traditions, had behaved ignobly toward saint and sacred objects and the Prophet (SAW) has said, "Anyone who remains silent and refuses to help change such a condition shall see himself associating with Yazid in Hell."

Now we see what Yazid had done that made Imam Hosein (a.s.) rise against him, presented his sound argument and progrwn. That which the Master of Martyrs has said belongs to all and is for the public. It means that anyone who sees a cruel monarch perform devilish acts and remain silent and motionless, such a person's place (in the Hereafter) is by the side of that cruel Sultan. Yazid was a man ostentatiously Muslim. He considered himself successor to the Prophet (SAW) and said his prayers and did all of the things we do. However, he was also a sinner, opposed to the prophetic traditions. His conduct towards the people was opposed to that of the Prophet (SAW). In Islam peoples' blood must be safe and immune, yet Yazid shed Muslims' blood. Muslims properties are immune but he wasted them just the way his father Moaviyya squandered peoples assets which made Ali (a.s.) rise up in opposition. While Hazrat Ali (a.s.) had forces at his disposal, Imam Hosein had just a few men.

The day Islam's reputation was threatened with blots or blemishes, that is the day Islam's grandees sacrifice their lives for it. Moaviyya and his son Yazid did all they could to make Islam appear foul and shameful. As caliphs of Muslims and successor to the Prophet (SAW), they committed all sorts of crimes, their gatherings, as said above, were given to lewd conduct. It was at this point that duty demanded that authorities of Islam take action and fight against the ugly face Moaviyya and Yazid had presented of Islam. 'This was the danger to be warded off by one's life, if necessary.

Objectives of the Ashura Uprising

Prophets have all been sent to reform societies. They all knew that the individual must be sacrificed for the sake of society. The individual, no matter how great, even the highest person, more valuable than all, must be sacrificed if he opposes the good of the society. 'The Master of Martyrs rose up on this basis, sacrificed himself, his

disciples and aides. 'The society must be reformed, "that men Might deal With fairness". [27] Justice must be done and realized among the people and in the society. Imam Hosein's martyrdom was to establish divine peace and to safeguard the House of God.

The lives of the Master of Martyrs, that of Hazrat Sahib (a.s.) (a title of the 12th Shiite Imam now in occultation) and of all prophets, from Adam to the present, all meant one thing, that is, to establish the rule of justice in opposition to cruelty.

* * *

Imam Hosein (a.s.)'s motive from the first day of uprising was to establish justice. He remarked that the good is not carried out but evil is being done. [28] The aim is to establish the good and eradicate evil. Perversions are all caused by performance of things that are interdicted. Whatever there is, apart from the straight path of monotheism, is evil and taboo (monkarat) and must be eradicated. And, we who are followers of the Master of Martyrs, must see how he lived. His motive, his uprising was aimed at destruction of all that is bad and evil including the rule of cruelty.

* * *

The Master of Martyrs (a.s.) spent all his life in eradicating evil, preventing the rule of cruelty and suppression of the vice and corruption that governments had produced in the world. This is how he spent his entire life, -- doing all he could to do away with the cruel rulers, to promote the good and destroy evil.

The Master of Martyrs (a.s.) knew what he was doing in his uprising. He forsake his own prestige and life and that of his children. He knew what the outcome would be. Whoever was with the Imam (a.s.) from the time they left Medina, entered Mecca and left Mecca again to the end, could see all and hear all that His Holiness had said and thus realize that Imam Hosein (a.s.) knew very well what he was doing. It isn't that he was going to see what it is like (to rise with a handful of men against trained armies), rather, he had risen even to wrest the government (from the usurpers). This was the essential purpose. Some wrongly think that the Imam (a.s.) had no government in mind. He had come to retrieve Islamic government for government was the thing to be in his hands and in the hands of his Shiite followers.

* * *

The Master of Martyrs saw that the ideology was being destroyed. The rise of Imam Hosein and the Master of the Faithful, Imam Ali (a.s.) against Moaviyya, the rise of prophets against the mighty (despots) and pagans is not a question of conquering a country; for, the entire world is nothing to them; they have had no intention to conquer lands.

* * *

That which drove Imam Hosein there (Kufa, Karbala to fight evil and injustice) was the ideology. It was his Faith that made him give everything for its sake; he was killed for his Faith (Islam) and beliefs and in his killing he defeated the rule of tyranny.

* * *

Hazrat Imam Hosein (a.s.) rose against Yazid and perhaps he was sure he could not overthrow the monarchy of Yazid, it is narrated that the Imam (a.s.) was aware of this and yet, he rose knowing he had to fight a despotic, cruel regime even if he has to give his life. so, he did rise, sacrifice lives, killed a good many and was slain

himself. [29]

His Holiness was concerned about the future of Islam and the Muslims. He challenged, fought and sacrificed so that his holy defense and his sacrifice of lives in the battle arena would be publicized and it's sociopolitical order could be established in our society.

* * *

The Master of Martyrs deemed it his duty to oppose this power and be killed so that conditions be stirred up and by his sacrifice and the sacrifice of those with him, the oppressive power be exposed and disgraced publicly. He noted that an oppressive power had dominated the destiny of his country and recognized that his divine duty was to oppose and decry it at any price although it was clear, by known rules, that such a small number (Imam Hosein and his men) could not stand against such large numbers, but it was divine duty.

* * *

But (for the Master of Martyrs) it was a duty to rise up, give his own blood so that the nation could be reformed and the flag of Yazid be lowered and this is exactly what happened, -- he gave his blood and the blood of his sons and children, he gave his all for Islam.

* * *

Imam Hosein (a.s.) rose while he did not have an appreciable force. If, God forbid, he, too, was lazy, he could sit and say, "it is not my legal duty to rise." That would have made the Omayyad court happy. 'They would rather have him sit and say nothing so that the opponents could continue their vicious ungodly acts. But Imam Hosein (a.s.) despatched Muslim ibn Aqil [30] to invite people to swear allegiance to him in order to form an Islamic government and do away with corrupt government (of Yazid). The Imam (a.s.) could easily have remained in Medina and, God forbid, could have said yes to Yazid's agent and sworn allegiance. that would have made them (Yazid) happy and they would kiss the Imam's hand.

* * *

Imam Hosein (a.s.) offered his life to Islam.

* * *

The Master of Martyrs (a.s.) rose to strengthen Islam, to oppose cruelty, and to stand up against the empire of those days that were beyond the scope of modern day empires. In doing so he sacrificed his young children, his disciples and his own life and blood, he had no worldly things to give.

* * *

The Master of Martyrs, too, got killed, he did not act for the reward. Reward was somewhat out of question for him. He proceeded in a manner to save the ideology, to advance Islam and to revive it.

* * *

The Prophet (SAW) was defeated in some wars. His Holiness Ali (a.s.) suffered defeat in his war with Moaviyya.

Hazrat Hosein (a.s.) was killed but it (the getting killed) was in obedience to God, it was for God. It was all honor and prestige for him and, therefore, he faced no defeat, he had obeyed (God's command).

Selection of the Martyrs of Karbala with Awareness

As the Ashura (10th day of Moharram, the day on which Imam Hosein - a.s. - was martyred) drew nearer and nearer, Imam Hosein (a.s.), aware of his martyrdom, his countenance became more and more glowing and aflame. His young ones vied with one another for attaining to martyrdom. All knew they would be martyred within an hour or two. They were eager because they knew where they would be taken after they are martyred, they understood where they were going. 'Mey knew why they had come (to Karbala, site of their martyrdom). They were well aware that they had come to perform a divine duty, to save Islam.

* * *

As you note, some traditions relate that Imam Hosein (a.s.)'s face glowed more and more with excitement as the Ashura drew closers [31]. For he could see that his jihad or crusade is in the path of God and for God. And, as his jihad was for God's sake, he would not lose his dear ones who offered their lives for he knew these were treasures for the eternal world.

* * *

The news of the martyrdom of Imam Hosein (a.s.) cover an account that he had seen the Prophet (SAW) in a dream. The Prophet (SAW) had told Imam Hosein that, "There is a station assigned for you in Paradise, you will not achieve it unless you are martyred." [32]

* * *

Amid the throes arising from a knowledge that all are destined to be killed in the struggle between Imam Hosein (a.s.) and Yazid; Ali ibn Hosein is said to have asked the Imam (a.s.): "Are we not in the Right?" [33] His Holiness said, "Yes, we are!" He then said, "Why fear death when we are in the Right!"

* * *

At noon time on the day of Ashura while the fighting was going on and all were in danger, one of the disciples announced that it was noontime. Hazrat Hosein (a.s.) said, "You reminded me of Nemaz prayer. [34] May Allah count you as a performer of nemaz! " He then stood and said his prayer then and there. He did not say "let's go on with the fighting." No, the fighting was for the sake of nemaz.

* * *

Always consider God's pleasure and regard yourselves as his servants. You shall be content with things as they take a turn by God's will. God's great saints and authorities were content with things that were by His will. It is narrated that as the noon hour on Ashura drew nearer, and the young ones of the Master of Martyrs were, one after the other, destroyed, the countenance of the Imam (a. s.) glowed brighter for he knew he was advancing toward the objective.

* * *

The warring and brave youth of the army and the Sepah and other armed forces are

followers of that immortal martyr whose holy face, as history says, glowed brighter and marks of bravery and determination appeared more brilliantly in his countenance with the fall and martyrdom of each one of his youth and disciples.

Results and Outcomes of the Uprising of Aba Abdullah (Imam Hosein (a.s))

If it were not for the Ashura and the sacrifices of the Prophet's progeny, the tyrant of the time would have destroyed the prophetic mission and the painful efforts of the Prophet (SAW), were it not for the Ashura, with Abu Sufyanians' [35] pagan logic attempts which would have been made to cross out the divine revelation and book with red ink, and, with Yazid, this residue of the era of idolatry who had thought that by killing the children of Divine Revelation, he could do away with the foundation of Islam and openly declared: "there was no word, no revelation!", we wouldn't know what would have happened to the Holy Qur'an and the beloved Islam. But, God's Divine Will has always been, and still is, to maintain the liberating Islam and the light-giving Qur'an immortal, to protect and revive them with the blood of martyrs such as the children of Revelation. It was by divine Will that Hosein ibn Ali, this essence of prophethood and memento of leadership (Walayat) rose to sacrifice his dear life and the lives of his dear ones for their faith and belief and for the sake of the grand ummat of the noble Prophet (SAW) so that, throughout history, his pure blood would boil and water God's religion and safeguard the Revelation and its fruits.

* * *

The martyrdom of the Master of the Innocents (Imam Hosein- a.s.) and of the supporters of the Qur'an on the Day of Ashura was the beginning of the eternal life of Islam and the Qur'an. The martyrdom of the Innocent ones of Divine Progeny and their captivity, devastated for ever the throne and crown of Yazid and his line who, in the name of Islam, tried, in their immature fancy, to eradicate the Divine Revelation and, it, also, wiped the Sufyanians off the scenes of history.

* * *

That day (the Ashura) Yazid and his men dug their own graves by their criminal hands and for ever registered their own perish and buried their cruel, criminal regime. On the 15th of Khurdad, 1342 (June 5, 1963) the Pahlavis [36] and their criminal supporters dug their own graves by the hand of cruel monarchy and left behind their eternal shame and fall on account of which the brave Iranian nation, thanks God, with power and victory curses their damned graves.

* * *

Were it not for this movement, the Uprising of Hosein (a.s.), Yazid and his followers would have presented Islam upside-down to the people. From the beginning they did not believe in Islam and were jealous of the authorities of Islam. By his sacrifice, the Master of Martyrs not only defeated them for, a short time after, the people realized what a great disaster and tragic event had taken place and this calamity disrupted the fate of the Bani Omayyad.

* * *

The great personality who was nourished on the gist of divine inspiration in the homes of the Master of Messengers, Muhammad Mustafa (SAW) and Ali Murtaza (a.s.) and raised on the lap of Seddiqa Tahereh (s.a.), rose up and, by his matchless sacrifice and his Divine Movement, caused a great event to take place and overthrew the oppressors' palace and thus saved the school of Islam.

* * *

Imam Hosein (a.s.) set off the great Ashura Uprising and, by sacrificing his own blood and that of his dear ones, rescued Islam and justice; condemned the machinery of the Bani Omayyads and devastated its pillars.

* * *

Were it not for the sacrifices of the great protectors (lit., guards) of Islam and their brave martyrdoms, the strangulating, cruel regime of the Omayyads would have presented Islam upside-down and all efforts of the Prophet (SAW) and his devout disciples would have been wasted.

* * *

The Innocent, Infallible Imams (a. s.) all were killed but their ideologic school remained intact. The Master of Martyrs was killed, his ideology survived, rather revived. By his getting killed, his ideology remained safe.

* * *

Similarly, divine authorities, most of them, were defeated but their ideology survived. The Master of Martyrs together with his kin and disciples were all massacred but they advanced their ideology. The school did not face defeat, rather it made progress, that is, it defeated the Bani Omayyad for ever. The Master of the Martyrs gave his life but saved Islam, the religion that the Bani Omayyad caliphs meant to pervert.

* * *

God's Saints, too, suffered defeat. Hazrat Amir (a title of Ali - a.s. -) lost a war [37] to Moaviyya, it goes without saying, Imam Hosein (a.s.) was defeated in the war with Yazid and got killed but in reality, he was victorious. The defeat of these men was superficial, their victory was real.

* * *

Islam has survived to this day by the Grace of the Master of Martyrs (a.s.)

* * *

Islam was so dear that the Prophet's children gave their lives to it. Hazrat Imam Hosein, the Master of Martyrs, those children and youth and with such companions, fought for Islam, sacrificed their lives but revived Islam.

* * *

The fight of His Holiness the Master of Martyrs (a.s.) with the government of the time, which was tyrannical, and his martyrdom did not harm Islam a bit, they advanced it. Were it not for his martyrdom, Moaviyya and his son (Yazid) would have presented Islam in perverted form. In the name of caliph to the Prophet (SAW) they attended the mosques, conducted daily congregational and Friday mass prayers. In name only, theirs was the rule of Islam, the content was un-Islamic, so were the rulers. The Master of Martyrs (a.s.) cancelled out their plans "to revert Islam to the ways of paganism and thus say: this, too, is like the former days and systems."

* * *

The martyrdom of the Master of Martyrs revived the school, He himself was martyred, the school came to life and buried the despotic regime of Moaviyya and his son. The

martyrdom of His Holiness Imam Hosein (a.s.) did Islam good, it revived the Religion.

* * *

Were it not for Imam Hosein (a.s.), this tyrannical regime would be supported by them and restored to pagan age. And today you and 1, if we were Muslim, would be oppressive Muslims, not a Muslim of Imam Hosein (a.s.). Imam Hosein (a.s.) saved Islam.

* * *

The Master of Martyrs was defeated in fighting but he achieved the final victory. His school did not suffer by the loss of men, they drove the enemy back. They overthrew Moaviyya's machinery which meant to return to pagan era and turn Islam into an empire. Yazid and his men were forever buried and the curse of people is theirs, and so is God's curse.

* * *

The Master of Martyrs insured the Religion, by his action.

* * *

As narrated the Prophet (SAW) had said: "Hosein is from me and I am from Hosein..." [38] This means that Hosein (a.s.) is a part of the Prophet and the Prophet is revived through Hosein. This has reference to the blessings that accompanied Imam Hosein's martyrdom as it had upset the evil plans of caliph Moaviyya and his son Yazid to do away with Bani Hashim [39] and roll up and put Islam away and replace it with an Arab state.

* * *

The entrance of the Master of Martyrs into Mecca and his departure [40] from it, at a time when all were going to Mecca, was a political act. It was this and other religio-political acts of His Holiness that destroyed the Omayyad caliphate. Islam would have been perished were it not for such religious and political moves.

* * *

Imam Hosein sacrificed himself, and all his kin. Islam, however, was strengthened by it after their martyrdom.

* * *

The Master of Martyrs was slain, not defeated but, he defeated the Bani Omayyads in such a way that they could not rise again. His blood drove them away so thoroughly that even today, defeat is registered in name of Yazid and his subjects while Islam thrives by the victory of the Martyrdom of Imam Hosein (a.s.)

* * *

Imam Hosein (a.s.) was justified. He rose and opposed cruelty and, while, he, his children were all martyred, Islam was revived and rendered Yazid and the Bani Omayyad infamous.

* * *

The Master of Martyrs (a.s.) rose up with a handful of disciples and his household including several women. As the uprising was for God, they defamed and ruined the monarchy of that devil (Yazid). Outwardly, they all got killed but their sacrifice caused the overthrow of the corrupt regime which meant to turn Islam into a tyrannies, corrupt monarchy.

* * *

If we work for God no defeat awaits us even if we get killed. Imam Hosein (a.s.) was killed, but was he defeated? His standard flies high today while there is no Yazid about!

* * *

If the Master of the Martyrs had not made that uprising, we could not be victorious today!

The Ashura Uprising an Example for Free Men

(All days are Ashura, and all lands are Karbala)

His Holiness Imam Hosein (a.s.), the Master of Martyrs, by his action taught us all how to rise up against cruelty, against tyrannical government. He knew from the begging that the path he had taken was one in which all his disciples and his family members would be sacrificed and that these loved ones of Islam will be immolated to Islam. But, he also knew the end - result. Moreover, he taught that throughout history this will be the path to be taken; that inadequacy of number is no cause for fear, that it is not the quantity, it is the quality of numbers that counts, the quality of the jihad of numbers against an enemy is what counts. Numbers may be large but deficient in quality, or be inane. A ' again the number of men may be few yet be efficient and successful due to their superior quality.

* * *

The Imam of the Muslims taught us to stand up and decry whenever a despot rules over Muslims with cruelty even if our power or force be inadequate. And if the standard of Islam is in danger, we should give our lives in its defense.

* * *

The Master of Martyrs (a.s.) by his action instructed us what the conditions should be in the arena of action and challenge and how they should be outside the field of engagement. Furthermore, how should those adept in armed conflict act and how should those behind the lines conduct themselves with regard to propagation and how should the fighting with a superior force by a small group be carried on. We are taught how to rise up in opposition to a despotic rule, a dictatorial government that has all things in its clutches.

The Master of the Martyrs and his family, also his noble son, taught us what to do and how to do it, when the tragic massacre at Karbala was over, that is, how the survivors to conduct themselves in captivity. Should they surrender and accept submission!'? Should they let up on the challenge!? Rather, they should stand up as Her Holiness Zainab did in bondage after the tragic event that belittled all other tragedies. She stood up spoke out against atheism and paganism whenever and wherever necessary. Or, like Hazrat Ali ibn Hosein, Imam Sajjad while recuperating from illness propagated the Faith in worthy manner.

Imam Hosein (a.s), the Master of Martyrs, his disciples and his household all taught

us our duty, sacrifice on the battle ground, propagation when away from the arena. The sermons and exhortations of Hazrat Sajjad (a.s.) and Her Holiness Zainab (s.a.) were as effective in advancing the cause of Islam as was the sacrifice made by Imain Hosein (a.s.) and are equivalent to it in the consideration of Allah. They taught us that neither men nor women should be afraid to oppose tyrannical rule.

Hazrat Zainab (s.a.) got up before Caliph Yazid, spoke out and so belittled him that the Omayyad Dynasty had never before been so belittled. The speeches they made (as captives) on the way to Kufa and Syria, the sermon by Hazrat Sajjad delivered by him made it quite clear that the issue is not opposition of the unjust to just. They had wanted to portray Imam Hosein (a.s.) as a man who is against the established government of the day, that he opposed the caliph of God's Messenger. Hazrat Sajjad (a.s.) revealed this point in the presence of a crowd, so did her Holiness Zainab (s.a.). And, the Master of the Martyrs has specified our duty - do not fear your inadequacy of men when you are at a battleground, do not fear martyrdom. A man must tolerate hardships proportionate to the greatness of his aim and idea.

* * *

With a handful of companions, Imam Hosein (a. s.) sacrificed his all, stood up against a large empire and said: "No!"

* * *

While the loss of the Master of Martyrs was the greatest loss, he knew what he was doing, where he was going and what his aim was, therefore, he made sacrifices and was martyred. We must count on those sacrifices, bear in mind what he did, what a torture machinery he destroyed. And what have we done!?

* * *

The Master of the Martyrs on seeing that a despotic, cruel tyrant rules among the people, clearly advised them to stand up and oppose him, prevent and stop cruelty as much as possible with as few men as are available. Is our blood more worthy than that of the Master of the Martyrs? Why should we fear offering blood and lives? And, for that matter, in the issue of evicting a cruel monarch who claims to be a Muslim. Yazid was as good a Muslim as the Shah, if not better! But, as he treated the Ummat savagely, was cruel and oppressive, the Master of Martyrs deemed it necessary to do away with him even at the cost of his own life.

* * *

This is a directive, a command for action that the Master of Martyrs has issued: "Everyday is Ashura and every land is Karbala! " It means that the Uprising and movement must continue everywhere and at all times in the manner pursued by the Master of the Martyrs himself, that is, everything may be sacrificed and nothing to be spared in the cause of Islam.

* * *

"Every day is Ashura, and every land is Karbala!" These are great, immortal words, mostly misunderstood and misused. Some think it means lamenting every day, but it isn't so! What was the role of the land of Karbala on the Ashura Day? All lands should be like that! The part or role of Karbala was this: The Master of the Martyrs accompanied by a few men rose up against the tyranny and oppression of the cruel regime of Yazid, against the emperor of the time, fought him but as their number was too small, they sacrificed themselves and were all killed, thus they did not submit to cruelty and this meant a defeat for the oppressor. And, the motto "Every day is

Ashura" means that we all must stand and fight oppression every day if it so exists, the command is unlimited in terms of time and location or place. The Karbala event occurred on a site that was limited in dimension and number of challengers - 70 plus persons. But this is symbolic. All lands should perform the role that Karbala did, that is, people must resist oppression whenever and wherever it occurs, and fight it without regard to forces available.

* * *

Be not upset, do not worry, throw away fears for you are followers of Imams (leaders) who faced and withstood calamities! What we see today is nothing in comparison. Our noble leaders have been through events such as the Ashura (the 10th day of Muharram) and the night of the 11th of this month. They tolerated such hardships in the path of God. What have you to say, today!? What are you afraid of? What are you worried about? It is a shame for those who claim to be followers of Hazrat Ali (a.s.) and Hazrat Imam Hosein (a.s.), to be distressed in facing these disgraceful infamous acts of the governments.

* * *

The moves and demonstrations on the 12th of Muharram (=15th of Khordad) were in pursuit of the holy uprising of Imam Hosein (a.s.), pounding and creative as they gave the society fighting and sacrificing men who, by their activeness and devotion made the oppressors, and traitors miserable, and rendered the great nation alert, active and united. These events turned the theological centers, the university and the bazaar into a fortress in defense of justice, Islam and this holy religion.

* * *

Today, the issue is important, so important that lives must be sacrificed for it. It is the same issue for which the Master of the Martyrs gave his life. It is the same issue for which the Prophet (SAW) of God struggled and suffered pains more than 23 years. It is the same issue for which Hazrat Ali (a.s.) fought for 18 months against Moaviyya. Why? Because, Moaviyya was a cruel monarch, his machinery was oppressive. He had to be grounded. He made many of his noble disciples give their lives for the Cause and had many men killed in the enemy camp! Why, because, he wanted to reinstate the rule of law and justice.

* * *

We are in no way above the Master of the Martyrs. He performed his duty and got killed.

The bitter memory of the 17th of Shahrivar, 1357 [41] (= September 8, 1979) and the bitter memory of the great days that the Ummat faced, have produced the sweet fruit of overthrowing the palaces of dictatorship and arrogance and replacing them with the banner of the Republic of Islamic Justice. Is not the command that "Every day is Ashura and every land is Karbala!" binding on us!? This educating decree must be our lesson, a lesson for the entire Islamic Ummat. Collective uprising any where, any day against tyranny was the uprising of few men who were looking for justice with mighty faith and great love standing in opposition to the arrogant and the oppressors of palaces.

The days we have been through were repeat Ashura days and the city circles and intersections, the streets and boroughs in which the blood of the youth of Islam was shed are repeat of Karbala. This command teaches a duty and conveys a tiding. It is a duty in that the oppressed (mustadh'afin), though few in number must rise against the arrogant regardless of their number and equipment. Yes, the oppressed are

charged with such a duty, that is, to rise in the manner of His Holiness Imam Hosein (a.s.).'Me Command is also a tiding in that it has equated our martyrs with those of Karbala, and that martyrdom is the secret of victory.

The 17th of Shahrivar is a repeat of Ashura and the Shohada square is a repeat of Karbala; our martyrs are repeat of martyrs of Karbala and the opponents of our nation are a repeat of Yazid and his men. Karbala bloodshed destroyed the palace of cruelty, our Karbala overthrew the palace of the devilish monarchy. Now is the time that we, who are inheritors to our martyrs' blood and survivors of the young martyrs, not rest until we bring to fruition their sacrifices and, with clenched fists, and determined will, bury under the feet of the martyrs the remains of the oppressive regime and the hired plotter of the East and the West.

* * *

Inspired by the Ashura event, the noble nation of Iran set off that devastating uprising which was coincidental with the 15th of Khordad, 1342 (=June 5, 1963). If the Ashura had not taken place and its explosive warmth was absent, such unprecedented and unorganized rise, in all probability, would not take place. The great Ashura Event, from a.h.1. 61 to Khordad 1361 and thereafter, to the universal upheaval of the Baqiyyatullah Imam Mahdi), will produce revolutions at each and every step and stage,

* * *

You can witness their loving devotion to Imam Hosein (a.s.) at the war fronts today.

* * *

Our nation has understood that the slogan "Every day is Ashura, and every land is Karbala" revives, in the hearts of the faithful, the getting together for prayers and recitation of elegies for the disciples of Imam Hosein (a.s.) on the day of the Ashura Event.

* * *

Imam Hosein (a. s.) revived Islam by his blood. You as his followers, guarantee Islam and the Revolution.

* * *

While we lost many worthy young men and specialists but we gained something the price of which is beyond these considerations. It is that for which the Master of the Martyrs (a.s.) sacrificed his wife, children and himself. It is that for which the Prophet (SAW) spent his life and for which, our Infallible Imams (a.s.) suffered so much hardship.

The Philosophy of Mourning and Lamentation

Know that the entire instructions of the Infallible Imams (a.s.) for observance of this historic epic of Islam and the curses levied on the oppressors of the Ahl-e-Bayt (the Prophet's progeny) are all the epic cries of valiant nations in condemnation of the perpetrators of cruelty and oppression at all times in man's history. You must also know that cursing the Bani Omayyad, although they were overthrown and are in the Hell, is the cry of condemnation of all oppressors and is meant to maintain this cruelty - smashing outcry.

* * *

Lamentation of the martyrs, means preservation and perpetuation of the Movement. It is narrated that he who cries (at, Imam Hosein's martyrdom) or make others cry or even he who puts on a weeping appearance, will be admitted to the Heaven. [42] Such a person who appears sad, whose face shows his affectation by tears, is actually helping to preserve the uprising and movement of Imam Hosein (a.s.)

* * *

If we weep until Doomsday for Imam Hosein (a.s.) we ourselves will profit by it not Imam Hosein (a.s.). Consider its benefits in this world, let alone its rewards in the next world, consider the spiritual aspect, how it rings the hearts together!

* * *

Don't think that we weep and arrange these mourning meetings to please the Master of Martyrs! No, he has no need for our tears and our tears, per se, cannot do anything! But these lamentation gatherings and meetings unite the people and give them direction. 30 to 35 million people during the month of Muharram, especially the Ashura days, all have a united aspect and move in one direction. Some of the Imams (a.s.) have asked that mourning be arranged for them at Mana [43]. Some of the Infallible Imams (a.s.) have wanted that elegies be recited for them from the pulpits, others have stressed that rewards will accrue to those who cry, make others cry or appear to be sad and crying. The issue is not shedding of tears at all, it is political for our Imams (a.s.) with their divine vision wanted to unite and mobilize the nations, bring them together by various ways so that they won't be vulnerable.

Some of the Infallibles, (e.g. Imam Baqir - a.s. may have been the one) have wanted a reciter of elegies to be stationed at Mena (a place where hajj pilgrims converge to perform certain hajj rites) and recite elegies in their names. That was not because Imam Baqir (a.s.) had needed elegies, rather, it has had political significance. Consider Mena during the hajj season; pilgrims from all around the earth would be gathered there hag lamentation over the crimes committed by the Imam's opponents which had resulted in his martyrdom and the matter would surely reverberate clear across the Islamic World. These mourning sessions have been underestimated.

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His Holiness Imam Baqir (a.s.) upon his death willed that someone be hired for ten successive years and placed at Mena to cry for him. What kind of challenge is this? Did Hazrat Baqir (a.s.) need tears, what for and why at Mena during the hajj pilgrimage!? This is the point, the political, psychological and humane point. Ten years of tears in succession! Well, people who make the pilgrimage see this and ask about it and when they receive answers, their attention is gained toward this ideology. It supports the oppressed and weakens or destroys the oppressors. We offered youth, so did Karbala. We should preserve this. You shouldn't think that tears were the issue. No, not tears but political, psychological and social aims are involved. If tears were the issue, why the pretension to it? What need could the Master of Martyrs have for tears? The Imams (a.s.) insisted that we hold gatherings for lamentation, etc., because it gives solidarity to the move and safeguards the Faith.

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The depth significance of the lamentation meetings is little known and, to some, it is not evident at all. Our narratives place such great value on even one drop of tear, even for pretension to crying, for the victim of Karbala not because the Master of Martyrs personally needs the tears or lamentations and not even for the reward that those who shed tear will receive [44]. But, why such exterior dinary rewards have

been prescribed for the lamentation gatherings? Why has God Almighty granted so much reward for even one drop of tear, for even pretension to crying? The political dimension of the issue is, little by little, becoming known and, God willing, it will become more evident in the future. The assignment of such great rewards for lamentation and mourning gatherings, for recitation of elegies has been in addition to its spiritual and devotional aspects, for political considerations, a major political purpose. The day the related narratives were issued, this saviour minority group was afflicted with the Omayyad and Abbasid rulers, a small minority vis-a-vis great powers.

At that time, in order to organize the political activities of this minority, they devised a path which itself was an organizing element. That device was to quote divine inspirational sources for the formation of these meetings, their greatness and the highest reward for mourners. The Shiite minority in those days gathered around these lamentation meetings, many of them did not know what it was all about. The issue was imparting organization to a minority group that faced a cruel majority. In the course of history these lamentation gatherings developed into an all-inclusive organization in every Muslim Country. In Iran, which is the cradle of Islam and Shiism that which threw fear in the despotic autocrats, who meant to destroy the clergy and Islam, was these mourning sessions.

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Maybe Westernized individuals call us a weeping nation and maybe our own people cannot grasp the meaning of so much reward for one drop of tear or for one lamentation gathering. Perhaps they cannot digest or comprehend the promises made for praying. The political aim of these tears and prayers is to draw people together and their collective attention to God that will result in their unity and mobilization for an Islamic aim. A lamentation gathering is for people to cry for the Master of Martyrs and be rewarded for it in the Hereafter. However, the important point is the political aspect that was designed by our Infallible Imams (a.s.) in the early days of Islam, and will last to the end, to get all the people gathered under one single banner, one single ideology and nothing can bring about such unity as readily as the mourning for Imam Hosein (a.s.).

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Others go to the mosques, listen to the sermons and hear what is being preached but when time comes for lamentation, they leave. This is because they do not know the significance of lamentation and elegies for the Infallibles. It is these mourning gatherings that have saved and preserved the altar and the pulpit. If there was no lamentation, this pulpit would not be here today. We must cry for our Martyrs, cry out loudly and awaken the people. We must make the people realize that our lamentation is not to earn rewards. We do lament to advance. The Master of Martyrs did not sacrifice himself to earn rewards, he was not in need of such a reward. He did so to save the ideology, to advance Islam and revive it. You who cry from the pulpit and make others cry, you who recite elegies that make listeners shed tears, your aim and purpose must be to advance Islam by these tumultuous uproars just as you have done so to the present time. People must be made to understand that the aim of our lamentations is not just to make them cry, rather, they must know for sure that Islam has been preserved by these tears, even sham weeping helps the ideology.

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If people could truly understand and make it understood by others what all this is about, the lamentations, the mourning and the elegies and why such high divine reward for a drop of tear shed for Imam Hosein (a.s.), they would not call us the weeping nation, rather they would call us the nation of epic action. If they could understand the meanings and mobilizing effects of the prayers enunciated by His

Holiness Imam Sajjad (a.s.) at Karbala where he was under a governmental rule that had usurped all the powers, they would not say "what are prayers for!?" If our intellectuals could understand the political and social dimension of these mourning and lamentation meetings, these recitations of elegies and passion plays, they would not tell us why we have them, hold them and observe them.

Some are asking our youth: "How long will you cry" How long will you mourn" Let's hold a demonstration in protest!? Ills is because such people do not understand the meaning, the aim of the Ashura lamentations and (how) it has been maintained so far. They do not know this, they cannot be made to understand.

They do not see that this lamentation (in honour of the Infallibles) "builds" up human beings, develops the men. These Ashura mourning sessions, are propaganda against tyranny, against the arrogant taghuts; it is reciting the oppression of the oppressed and it must go on indefinitely.

The Significance and Role of Lamentation in Reviving Islam and the Ideology of the Master of Maryrs

We must all know that, that which unites Muslims is the political dimension of lamentation for the Infallible Imams (a.s.) especially lamentation for the Lord of the Oppressed and the Master of Martyrs, His Holiness Abi Abdullah Imam Hosein (a.s.). It preserves the "nationality" of the Muslims particularly the 12-Imamate Shiites.

* * *

The Infallible Imams (a.s.) have emphasized the necessity of holding lamentation gatherings, for ever, in honor of the Master of, Martyrs. The cry of the oppressed progeny of the Prophet (SAW) and the cries condemning the Bani Omayyad, although they have long been overthrown, are the cries of the oppressed against the oppressor and such cries must continue. Today the blessing of those cries is quite evident in the wars imposed on Iran by the descendants of Yazid.

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Almighty God, having observed that the adventurous men of early years of Islam had shaken the foundations of the Religion and only a few of the faithful had remained, designated Imam Hosein ibn Ali (a.s.) who, by the sacrifice of his life awakened the Ummat. He, also assigned many rewards for those who mourn Imam Hosein (a.s.) so that the Ummat would remain alert and the Event of Ashura which was set up to uproot tyranny and cruelty and to guide men to monotheism and justice, may not become redundant. Thus it is necessary that such awards be granted for lamentation so that people do not abandon it in spite of pressures and imposed hardships.

Otherwise, the efforts of Hazrat Imam Hosein (a.s.) would be wasted in no time at all and that would lead to neutralization of the efforts made by the Prophet (SAW) for the establishment of Shiism. Assuming that the rewards which Almighty Allah grants be deemed as return for benefits gained from such action, such benefit which can be gained will be the survival of the rightful religion and the bases of Shiism which insures the happiness of the entire humanity. And, considering the circumstances of the Shiites at that time and the multi- dimensional pressures brought down on Imam Ali's followers, the price of such action is far more than we can imagine and the rewards which Allah has decreed are things that no eye has ever seen and no ear has ever heard, and this is justice in the absolute.

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It is the blood of the Master of Martyrs that sets fire to the bloods of all Muslim

nations and it is these Ashura bands and passion players that excite the people and prepare them for sacrifice to preserve Islam and Islamic purposes, these mourning demonstrations must be continued.

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Right is the victor, right is the winner! But we must find out the secret of our victory, the secret of the survival of Shia in all the ages from the time of the Master of the Faithfuls, His Holiness Imam All (a.s.) to the present, at certain stages the Shia population was meagre, it has increased, thanks God. We must also learn the secret of the survival of this Religion and of the Muslim countries, the Shiite nations. We must learn that secret by heart. One of the major secrets pertains to Hazrat Imam Hosein (a.s.). This secret should be preserved. These lamentation meetings that were arranged in the course of history by orders of the Infallible Imams (a. s.) were not meant for our youth to attend them in order to shed tears, we must not weep anymore! This is a mistake they make!

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He (Imam Hosein - a.s.) has saved Islam to this day. The Prophet (SAW) has said: "I am from Hosein", meaning that the sacrifice of lives by Imam Hosein (a.s.) has preserved the Religion of Islam and, we, too, must protect it. These youthful people are not attentive enough. Surely, there is a group who are injected with the idea that there should be no mourning for the martyrdom of Imam Hosein (a.s.). This is because lamentation for the martyrs of Ashura moves the people to such extent that they get ready for anything. When people observe that Imam Hosein's children were cut to pieces, it becomes easy for them to sacrifice their lives. And, the feeling of welcoming martyrdom made our nation advance the cause. This is the meaning, the message that the Ashura event at Karbala has conveyed to all directions and to all nations making them wish martyrdom for themselves, a martyrdom like that of Imam Hosein (a.s.)

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The lamentation for the Master of the Martyrs is a mean by which his ideology (Islam) can be preserved. Those who want us not to observe the martyrdom of Imam Hosein (a.s.) by mourning and lamentation do not understand the ideology of the Master of Martyrs; they do not know that these mourning sessions have preserved this ideology. It is now 1,400 years that these lamentations, elegies and passion plays have kept us alive, have maintained Islam up to now. To these youths who want us to speak the language of the day we say the words of Imam Hosein (a.s.) are the words of the day, it has always been the language of the day. In fact it is the Master of Martyrs who has brought forth the final word for today and left it with us. These lamentations have preserved the Master of Martyrs; his ideology has been preserved by the cries of mourning and by tears shed, by these passion plays, elegies and breast-beatings. If instead of these actions, some saints would stay at home, confined to a room in which they would do nothing but recite Ashura prayers and use rosary beads, nothing would have survived. It requires clamour, every school of thought or ideology demands clamour. No ideology can be saved and maintained unless tears are shed for it and breasts are beaten.

The antagonists merely do not understand, they are like children, they do not know the role of the clergy and of those who preach in the pulpits of Islam. You, too, may not know it. This is a role that has kept Islam alive. It is a rose that has been kept in full bloom by irrigation with tears. It is these recitations of pains and anguish (suffered by the martyrs on Ashura) that has kept alive the ideology of the Master of Martyrs. If someone near to one of us is slain, we cry and mourn and raise black banners; we weep, shed tears and hold mourning sessions. If a (political) party member gets killed, they hold processions, screams are raised to high heavens,

meetings are arranged for lamentations.

Our passion plays, recitation of elegies and bemoaning from pulpits and at meetings, are just cries to revive the ideology of the Master of the Martyrs. These cries and lamentations are the things that have kept us alive and have advanced the Movement that could not take one step forward if there was no Master of Martyrs (Imam Hosein - a.s.). The Master of Martyrs is present everywhere "All lands are Karbala!"; all pulpits are thresholds of Imam Hosein (a.s.); all altars belong to the Master of Martyrs. Imam Hosein (a.s.), saved Islam by his blood, should we remain silent while he sacrificed so much to perpetuate the true Islam? We must cry and mourn everyday; we should climb up the pulpit everyday to preserve the movement and the ideology, these moves owe the Master of Martyrs a great deal!

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What is a better coordination than this? Can you name a nation as harmonized as this? Who has coordinated them? The Master of Martyrs has made them harmonious. In all Islamic countries, the Muslim nations on the days of Ashura (10th Muharram) and Tasou'a (9th Muharram), line up in these well coordinated, orderly bands of passion plays and reciters of elegies and mourners. Who is there to duplicate such gatherings? Where on earth can you find such coordinated groups. Travel to India, Pakistan, Indonesia, Afghanistan, and Iraq wherever you happen to be on these days, you will meet this orderly, well coordinated parades or demonstrations of mourners. Who has harmonized them? Do not give up this coordination and harmony!

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These lamentation gatherings and elegy recitations in honor of the Master of Martyrs who, to please God, sacrificed his own life and the lives of his family and companions, have nurtured our youth in such a manner that they go to the battle-fronts and beg for martyrdom and take pride in attaining to it, feeling unhappy if martyrdom does not come their way. Furthermore, by their influence, parents are so made as to wish they had more sons to send them to the war fronts, if their first offer is honored with martyrdom. It is these lamentation gatherings in honor of the Master of Martyrs, these prayer meetings, the Komail and other prayers that build these gatherings and have built the foundation of Islam on them so that it advances with this idea and program.

Now, a group of people come and tell us not to recite elegies nor arrange lamentation gatherings. They just do not understand the meaning of the lamentations nor do they comprehend their nature. They do not know that the movement of Imam Hosein (a. s.) has developed these gatherings, and the revolutions like ours are rays, reflecting that Movement. They do not know that shedding tears in mourning for Imam Hosein (a.s.) means the survival of his Movement; that a small number of men stood up against a mighty empire and said, "No!". This "No" must be reiterated every day everywhere. And, these gatherings are to voice this "No" collectively. Let not our children and youths drink that the issue is one of weeping, a problem of the "weeping nation"! 'Mat is the suggestion of others so that we, too, say so! They fear these tears, for they are shed in honor of the oppressed and in damnation and condemnation of the oppressors. These mourning and passion play processions are uprising against cruelty.

In those days (during the rule of Rex Khan) one of the slogans that had currency was "The Nation of Tears". This was aimed at disbanding the lamentation gatherings. Such meetings and gatherings were forcefully Prevented by him who used to attend them with all his frolicking and rigmaroles. [45] It wasn't the turbans, hats or other head gears per se; nor the lamentation gatherings per se that mattered. They had realized that these elements had the influence of preventing them from doing whatever they wanted. When the nation in the months of Muharram and Safar,

especially in the Ashura event, clear across the country, gathers together to lament and observe the Karbala martyrdoms, when the clergy climb up the pulpits and recite elegies and recount the tortures that the Infallible Imams (a.s.) have gone through, such recitations and gatherings give the people a single direction in which to move, and Muslims are thus united, some 30, 40 millions or more, in a single front ready for any necessary move and action. This is the political dimension of these gatherings and is above all other aspects.

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They see that in all years and ages these lamentation gatherings, the recounts of cruelties and the crimes against the oppressed reveal the oppressors and condemn them but they fail to see the service these gatherings render the country and Islam. Let not our youth be deceived by the frisks and pranks of these elders, they are traitors who try to inject the slogan of "weeping nation" and the like. They, their prominent men and their masters are afraid of these tears. Reza Khan was an example he was assigned to curb tears and lamentation arranged in honor of Imam Hosein (a.s.). When he left the country the British announced in Radio New Delhi: "We brought him and now take him away." They were right, they had brought him with orders to prevent lamentation gatherings and to suppress Islam. Our young must not think that by going to the gatherings and preventing the Ashura event to be mentioned, they will be doing the country a service, it is wrong! The clergy must mention the cruelties perpetrated against the Prophet's progeny, so that people understand what has happened. Such mention must be made every day. This has a political dimension and a social aspect as well!

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The first time they seized and took me away, on the way from Qum some of the agents said they had been sent for me but were frightened by the tents (set up for the Ashura lamentation gatherings) lest the mourners would become aware and, as a result, they fail to accomplish their task. Not only minor elements such as those who had taken me, but even great powers are afraid of these lamentation tents! The major powers fear the organization which, without a single hand to run it, has gathered these mourners together, has welded national elements together, so solidly all over the country, for all times especially in the 2 months of Muharram and Safar. If an issue may serve Islam or if someone wants to make a country-wide announcement, the Ulama and preachers can most effectively and expeditiously publicize it from the pulpit. Under the divine banner, this "Hoseini" standard people converge.

If great powers want to call in a large group of people, they might succeed, after many days or weeks of publicity, in many towns and villages, and with considerable expenses, to bring together a crowd of say, 50 to 100 thousand men to listen to the person who is scheduled to speak. But, as you can see, when the clergy have something the public should know, these lamentation meetings serve as a most effective instrument and, in no time at all, people all over the country are informed; all layers of population and Imam Hosein's mourners gather together in the shortest time, with least effort and publicity. People get together whenever words of the Master of Martyrs are going to be recited.

The Role of Lamentation in Preserving the Nation and the Country

Keep the Ashura alive as your country will become invulnerable with its maintenance.

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What gives us the unity of the word, which became the key to our success, are these lamentation and mourning gatherings and these meetings for the promotion and

propagation of Islam. The Master of Martyrs provided an instrument for the nation to congregate easily.

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The harmony that exists ' in the nation in respect of the saga of Karbala (the Ashura epic) is the noblest political issue in the world and the major psychological affair. If we conduct it well, all hearts shall unite. We are victorious because of this coordination and harmony and we ought to appreciate it. Let our youth be attentive to this point.

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These mosques, these lamentation gatherings in any form generate attention in the people and develop the coordination herein mentioned. If other governments wish to create such a coordination and harmony in all the strata of their populations, they cannot, even with spending hundreds of millions of tumans (official unit of Iranian currency equal to 10 rials). The Master of Martyrs has coordinated us. Should we not regret his departure, should we not weep!? It is these mournings and lamentations that have maintained us. Be not deceived by these satans who mean to wrest this weapon from you! Let the youth know that what has preserved the country and us, is our expression of grief and our tears over the massacre of our dear ones at Karbala on the Day of Ashura.

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Right is victorious! Right is victorious! But we ought to find the secret to our victory and the secret of Shia's survival from the time of Hazrat Ali (a.s.) to this day.

One of the greatest mysteries which is above all other mysteries pertains to the Master of Martyrs, Imam Hosein (a.s.). If we want our country to be independent and free, we must preserve this mystery.

These meetings (lamentation congregations) that have existed throughout the history, have been set up by the instructions of the Infallible Imams (a.s.). Our youth must not think that these are gatherings at which tears are being shed, now we must weep no more. This is a mistake they (the youth) make.

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We have reached a stage that the nation has undergone an explosive change by its unprecedented, successful revolution. The nation was dependent in all respects, the former regime had given away all that belonged to the nation. All honor and human dignity had left the country. This condition led to the explosive revolution. The explosion was made possible by the grace and blessings of these lamentation meetings and gatherings that brought together the people everywhere in the country, and all eyes were focused on a single point.

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If you (opponents) are nationalistic - we do not mind if you have anything to do with God?- speak of your country and want it, if you want the nation, you have to cling to these lamentation gatherings and elegy recitations because these are the things that have saved you and your country!

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Let our nation cherish these gatherings for they keep the nation alive, more so during

the Ashura and, also, at other times, on sacred days in certain other weeks. If they (opponents) could understand the significance of the political dimensions of these lamentation gatherings, even the Westernized elements would set up meetings for mourning the Infallible Imams (a.s.) and for the recitation of elegies in honor of them. If they want their nation and country, I hope these meetings will be held with more frequency and pomp.

These meetings, have saved our nation. It was because of this that Reza Khan's SAVAK [46] agents prevented all such gatherings. Reza Khan was not a man to oppose such things without reason, he was assigned to the task [47]. Their (the antagonists) specialists had made comparative studies of the circumstances of nations including the Shia people and found out that as long as these Ashura gatherings and lamentations are in force, as long as elegies for the innocent and condemnation of the oppressors are voiced at these meetings, they shall not achieve their aims. In the time of Reza Khan, holding Ashura lamentation meetings were forbidden; hands of the Ulama and clergy were tied, they were not allowed to make their propagations, and contradictory publicity became rife. We were pushed back. All our treasures and resources were plundered. The same things were performed during the time of Muhammad-Reza Khan, only in different form. Not at bayonet point, but in some other way they tried to shelve the clergymen and mourners. The same situation exists today, except that they deceive our youth, the issue is, the ban laid on lamentation by Reza Khan.

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Do not think that without these lamentation gatherings, elegy recitations and these passion plays including breast-beating bands, a 15th Khordad Uprising could be had! No power could develop the 15th Khordad event the way it turned out. Only the influence of Imam Hosein's blood could and did. And, no power, except that of these lamentation meetings, could neutralize the plottings that were designed for this nation from every side.

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Let not anything take away your mourning. Mourn as you walk; gather together for mourning, all of you. When there is talk of a walking demonstration, do not think that lamentation is not needed. We can perform our duties with Islam, its manifestations and its martyrs otherwise, our guns and cannon balls are no match for the tanks and artillery of America or Soviet Union!

Observance of the Ashura Uprising, a Divine Rite

Let the meetings (lamentation gatherings) to honor the Master of the Oppressed and the Lord of the Free, meetings in which. wisdom and intellect overcome ignorance; justice overpowers cruelty and oppression; trust rules out treason, and Islamic rule supercedes the rule of tyranny, be held as elaborately as possible to overflow of attendance and let the blood-smeared banners of Ashura be hoisted to the utmost height and mark the dawn of day to avenge the injuries of the oppressed.

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Never forget to hold lamentation gatherings in honor of the Infallible Imams (a.s.) particularly the Master of the Martyrs and the Lord of the Oppressed, His Holiness Abi Abdullah Al- Hosein (a.s.), may his great epic soul be praised amply by God, the Prophets, the Angels and the Pious.

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Preserve and hold the lamentation gatherings as grand and dignified as ever before.

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God willing we shall arrange the mourning gatherings and passion plays in thorough and worthy manner.

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Mourning sessions for the Infallible Imams (a. s.) must be maintained for they are religious rites. These are political moves to be preserved. Be not deceived by those who come along with various names and mottoes and intend to rob you of all you have.

* * *

Lamentation congregations must continue. Men of the pulpit must keep alive the martyrdom of Imam Hosein (a.s.). And, the nation must keep alive the Islamic rites and rules with all its might, for by their maintenance Islam is revived.

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We must protect these Islamic traditions. These blessed passion plays and bands of mourners which, during the months of Muharram and Safar and at other times, they begin their ambulatory mourning demonstrations, for it was the sacrifices of the Master of Martyrs that kept Islam alive for us. You must realize that if you want to maintain your Movement, the Ashura and all its related rites and mourning ceremonies and ambulatory bands of mourners and passion plays ought to be kept alive and active by the clergy and preachers and the masses of people in exactly the same manner and fashion as of old.

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It is incumbent on men to arrange lamentation gatherings and it is incumbent on the people to plan and carry out passion plays and breast-beating bands, avoiding certain interdicted features. But, let the bands of breast-beating mourners move along as before, preserve the meetings that are our maintenance, these coordinated moves have kept us.

Our pure-hearted youth are deceived. They whisper in their ears: "Well, what is the use of weeping!?" What is the meaning of such whispers?

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Do not think that we convert these passion plays and breast- beating bands into idle marches or walking demonstrations! They are, in a sense, ambulatory demonstrations or parades but with political content and implication as in earlier days, even more so. These same breast-beatings, same elegy recitals, all of these are the secrets of our victory. Let there be lamentation gatherings all over the country, let all hold mourning sessions, and let all weep!

* * *

On the day of Ashura when crowds come out and converge, the ceremonies must all be mourning for Imam Hosein (a.s.). 7he demonstrative walks must be as potent as ever, the rites must all cover the lamentations in honor of Imam Hosein (a.s.)

May God grant the nation success to carryout the Ashura rites and ceremonies in

traditional forms; passion play bands to be as forceful as before and the breast-beating bands and elegy recitals as affective as ever. Know that this nation is alive by the grace of these weeping and lamentation congregations, of mourning sessions and bands.

Recommendations to Preachers, Reciters of Elegies and Mourners

It is necessary that the atrocities, cruelties and tyrannical acts of the arrogant of all ages be emphasized, in full, in the elegies, eulogies and lamentations made in honor of the Infallible Imams (a.s.), especially in the present age, which is the age of the innocence of the World of Islam as oppressed by America and Russia and their dependents as the Ale Saud [48] , these traitors to God's Grand Sanctuary, may His curse and that of His Angels and Prophets descend upon them.

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The preachers from pulpits, may God bless them, try to guide the people to Islamic issues; to politico-Islamic and socio-Islamic issues and not leave out lamentation for you are alive because of it.

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The speakers must, after announcing the problems of the day, recite the tragic events of the Ashura, in the manner of the early days and chant the elegies as before, preparing the people for sacrifice.

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Recite the elegies at the end of your sermon from the pulpit, say it at length not in just a few words. The elegies and eulogies for the Infallible should be said as in old days. The excellences of the holy progeny and the tortures inflicted on them must be rendered with such sincerity and passion that the people get ready for field action. They ought to know that our Infallible Imams (a.s.) devoted their entire lives promoting Islam. If they were men of compromise, all material amenities would be available to them. But they chose to sacrifice themselves, rather, than to compromise (with enemies).

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At this point we ought to mention that the mournings for Imam Hosein (a.s.) and lamentation gatherings held in his name must be arranged with due circumspection. No abuse should be made. Some of the grand Ulama have interdicted certain features. We all know that some 25-year or so ago the highly learned Faqih and reference authority, the late Hajj Sheikh Abdulkarim Haeri Yazdi ruled [49] out "taazia" (shabih-khani = duplicating or copying the voices and movements and other aspects of the Imam's features), in the city of Qum and he converted a huge demonstration into a simple mourning. Other clergies and scholars have banned, and still do, features that are detrimental to the religion.

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You must know that to preserve your movement you should keep these traditions alive. Certainly, if in the past there have been unfair features by the hands of persons not properly tutored in Islamic issues, those must be somewhat eliminated. However, the mourning must continue in force as before.

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The gala demonstration bands of passion plays (surely, unlawful aspects must be eliminated and lawful features be preserved) held on such scale where and by who can they be duplicated?

Selected Statements by His Holiness the Imam (A.S.) Concerning Muharram and the Ashura Uprising

Keep the Karbala Event and the holy name of Imam Hosein (a.s.) alive for by its survival, Islam will survive.

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It is the blood of the Master of Martyrs that sets fire to all the bloods in Islamic nations.

* * *

The unity of word which became the font of our victory was made so by the effects of these lamentation gatherings and Islamic propagation congregations.

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Muharram is the month of the great Movement of the Master of the Martyrs (a.s.), and the Lord of the Pious who, by his uprising against the taghut, taught humanity how to beat and build and how to annihilate cruelty and the despots by offer of lives and sacrifices. This is the preamble to Islamic teachings for our nation till the end.

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Muharram is the month in which justice rose against cruelty, and truth rose against falsehood and it was proved that in the course of history Truth has always triumphed over Falsehood.

* * *

The meetings to honor the Master of the Oppressed and the Lord of the Free, are meeting by which the forces of reason overtook ignorance justice overpowered tyranny, honesty out-ruled treason and Islamic government replaced the rule of tyrants and therefore, must be observed to overflow in gala fashion. The blood-smeared banners of the Ashura must be hoisted high as a mark that the day to avenge the oppressed is at hand.

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The Islamic Revolution of Iran is a ray of the Ashura, the great divine revolution.

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To the Shia, Muharram is the month in which victory was achieved in the context of blood and sacrifice.

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Muharram and Safar are the two months that have preserved Islam.

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We must maintain the months of Muharram and Safar with recitation of the agonies of the Prophet's progeny for by such recitation this religion has survived to this day.

* * *

The Master of the Martyrs had himself slain for the sake of Islam.

* * *

His Holiness the Master of the Martyrs was slain in obedience to God's command. All honors were his, so no defeat was inflicted, he just abided by the Will of God.

* * *

The Master of the Martyrs was defeated at Karbala, but his getting killed was no defeat, it revived the whole world.

* * *

The Master of the Martyrs (a.s.) saved Islam.

* * *

It is by the sacrifices of the Master of Martyrs that Islam has survived for us.

* * *

It is necessary that the atrocities of the cruel men of each age be recited in a condemning way in the elegies and eulogies recited in honor of the Rightful Imams (a. s.)

* * *

Do not think that without these lamentation gatherings and breast-beatings and elegy reciting there could be a 15th Khordad Event!

* * *

Consider that the most exalted human being of his time, the Master of the Martyrs (a. s.), the youth of Bani Hashim and Imam Hosein's companions left this world as martyrs but, when at the court of Caliph Yazid mention is made of it, Her Holiness Zainab (a.s.) swears: "What we saw at Karbala was nothing but a beautiful occurrence." Obviously, the loss of a perfect man or the martyrdom of a perfect man is a thing of beauty in the eyes of the divine authorities, not because that person had fought and was killed. Rather, because the fighting had been for God and so was the Uprising.

1. The number of Imam Hosein's aides in the war with the army of the emperor of the time (Yazid ibn Moaviyya) was 72, whereas Yazid's armies were ten thousands. In this sanguine epic Imam Hosein (a.s.) and his aides were all martyred and their kins were taken captive by the enemy.

2. His Holiness Jaafar Ibn Muhammad, Imam Sadeq (a.s.) is the 6th Infallible Shiite Imam (83-148 a.h.l.). Because of the conditions of his time, the role of imam Sadeq (a. s.) in reviving true, genuine Islamic teachings, formation of numerous education centers and training of faithful men was exceptional to the point that the Shiite religion by ascription to him has been named the "Jaafari Faith".

3. In the year 61 a.h.1. His Holiness Imam Hosein (a.s.), son of the master of the Faithful His Holiness Imam Ali (a. s.), the 3rd Infallible Shiite Imam rose against the corrupt rule of Yazid son of Moaviyya (Caliph of the time). They met at a place known as Karbala. In this historic epic Imam Hosein (a.s.) and his children and his aides numbering 72 were all martyred and their kins were taken captives by the army of Yazid.

4. Reza Khan father of Muhammad-Reza, former monarch of Iran staged a coupe detat in 1299 a.h.sh. planned by the British government and in 1304 a.h.sh. he became the Shah. His first act was banning the teaching of Qur'an, religious instruction and saying prayers in schools. Also, holding any religious ceremony was forbidden all over the country, lamentation gatherings for the Infallible Imams and funeral ceremonies were curtailed by new rules.

5. By this his holiness Imam (s.a.) means Muhammad-Reza, the former Shah of Iran who, on recommendation of the American government fled from the country on Dey 26th, 1357 a.h.sh. (= January 16, 1978), when the Revolution had climaxed. On Shahrivar 25, 1320 a.h.sh. (= September 1'6, 1941), after his father's dethronement by the Allies, Muhammad-Reza became king or shah by them and ruled the country until 1357 (or 37 years). During his reign, the British colonialism and next to them American imperialism were the rulers and they robbed the country of all its material and moral resources. Muhammad-Reza

6. Part of a tradition ascribed to Imam Jaafar Sadeq

7. On 14/8/1320, that is, two months after the escape of Reza Khan, London Radio in a political commentary spoke about "meaningful" relations of friendship with Iran and the bringing of Reza Khan. It said: "British diplomacy in Iran is based in friendship with and without malice. Friendship without malice towards Iranian nation is that of scholars. But, British friendship with no country, including Iran, can be without intentions and designs.... When we observed that the Iranian nation is pessimistic toward that agreement (1919 agreement) and regards it as based in all-intentions, we annulled it and, instead, supported the Iranian government and helped it restore order to the country - this was the secret of our support for Reza Shah.... enemies suggest that we administer Reza Shah and all he does is by our instruction. But that was not so! However, when we realized that mischiefs of the Germans and negligence of the Shah endangers our interests, we under took this (exile of Reza Khan) against our will."

8. The Omavi (= Omayyad) rulers are the Omayyad dynasty of Islamic Caliphs who, after the first four Caliphs assumed power over Islamic lands (662 a.d.) and ruled them until 750 a.d. or 122 a.h.i. Moaviyya ibn Abo Sufyan was the founder of this rule. By him, aristocracy and hereditary monarchy regimes that are in sharp conflict with the basic beliefs of Islam, were resumed. History is rife with painful events which occurred in the Islamic world during the Omayyad rule including the cruel massacre and imprisonment of the followers of the Prophet's progeny and the martyrdom of Imam Hosein (a.s.) by agents of Yazid (son of Moaviyia).

9. Caliphs of the Abbasid (Bani Abbas) dynasty are Muslim Caliphs, offspring of Abbas Ibn Abdul-Muttalib. The founder of the dynasty Abdullah Saffah rose up, with help by Iranians, against the tyranny of the Bani Omayyad and assumed the caliphate. Of this dynasty, 36 persons ruled from 132 a.h.1. to 656 a.h.1. (= 750 - 1258 a.d.) on parts of Islamic land and Western Asia.

10. The first time Imam Khomeini (s.a.) was arrested at 03:30the night of 15th Khordad, 1342a.h.s.(=5thJune, 1963).The reason for his arrest was his pounding, epic speech in the afternoon of the 13th of Khordad in commemoration of the Ashura of Imam Hosein (a.s.)(10thMuharram, 1383. In this speech the Imam (s.a.) declared the Shah and Israel as the essential causes of the entanglements of the Iranian people. Dispersal of news re Imam's arrest caused vehement protests by the nation and resulted in the popular uprising of the 15th Khordad (= 5th June) which was broken by agents and soldiers of Shah's regime, after massacre of many innocent people. lie Imam's detention lasted ten months and he was at last, released on 18th of Farvardin, 1343, because of heavy pressure by the people and public opinion on Shah's regime.

11. His Holiness Muhammad ibn Ali, titled Baqir'(a.s.) is the fifth Infallible Imam of the Shiite world (57, a.h.1. to 114 a.h.l.). His blessed life lasted 57 years and his Imamate was 19 years. Because of his expertise and mastery in Qur'anic and Islamic knowledge and science she was titled "Baqir ul Uloom" (lit., Splinter of Knowledge). People were extremely fond of him and he had great influence with them. Some reliable texts indicate that Imam Baqir's popular leadership had spread beyond the Islamc domain.

12. "Mana" is a place in Mecca where at the Hajj pilgrims sacrifice their beasts.

13. The Shah's regime, after undue consultation with its Western supporters and considerable study of ways to prevent the spread of the movement initiated by Imam Khomeini(s.a.), decided to arrest the Imam (s.a.) At O3. OOA.M. 131311342(=5June, 1963) agents of the Shah swarmed into the home of that noble man, arrested and transferred him to Tehran. News of the Imam's arrest spread to all parts of the country in a short time. Having heard the news, people everywhere in the country began pouring into the streets from the early hours of 15th Khordad and made protest demonstrations. Major demonstrations took place in Qum which ended in the martyrdom of very many people by the army. With declaration of military government by the regime of the Shah in Tehran, the suppression of the people's demonstrations accelerated that day and the next. Personnel of military government shot and killed thousands of innocent people. The tragedy of the 15th Khordad, 1342was so immense that its news filtered out of the country and the millions of dollars spent by the Shah each year on propaganda, could not conceal the news of this terrible event. After the victory of the Islamic Revolution, in a message in commemoration of the 15th Khordad massacre, the Imam (s.a.) declared the 15th Khordad, 1342 as the starting date for Islamic Revolution and further declared the 15th Khordad a day for public lamentation forever.

14. The Komail Prayer is a famous prayer with exalted meaning. According to narratives "Komail" was the prayer of His Holiness Elias which was taught by His Holiness Ali (World Shiites' first Infallible Imam) to Komail ibn Ziad who was an elite disciple of that Imam (a.s.). It is recited every Thursday night and on the 15th of the month of Shaaban, Birthday of the Imam of All Times, the promised Mahdi (a.s.), now in occultation to ward off enemies, to keep open the access to daily sustenance and for forgiveness of sins.

15. His Holiness Ali ibn Hosein titled Zainul-Abedin and famous as Imam Sajjad (a.s.), is the fourth Imam of World Shiites (b. 38, a.h.1. = 658 a.d., and d. 94 a.h.1. = 712 a.d.) Imam Sajjad (a.s.) lived at a time when the Ahl-e-Bait or Prophet's progeny were having the hardest time. His father's uprising and its endin the Karbala massacre (on the Day of Ashura) attracted popular attention to their own sinfulness and stirred up people's hatred for Bani Omayyads. Imam Sajjad (a.s.) made use of this feeling and psychologic factor to spur the Muslims to further hate the Bani Omayyads and to fight them. He intensified this feeling of guilt and one way to do this was to say prayers. His prayers had such sense that expounded the events of his time. These prayers are further replete with propagation concepts and the formation of the edifice of the Ummat. The book: "Sahifa Sajjadiyya" which has come to be known as the Bible of the Ale-Muhammad (SAW), is one of the works of this noble Imam. 'His work is a thought treasure which is distinguished from all others by setting rules of ethical conduct, principles of excellence, monotheistic sciences, etc.

16. The martyrdom of His Holiness Imam Hosein (a.s.) and his aides totalling 72 persons occurred on the 10th day (Ashura) of Muharram of the year 61 a.h.1. (= 680 a.d.). Since then that date and day and its anniversaries have been termed as the "Ashura" or "The Ashura of Hosein." Shiite Muslims lament the first ten days of Muharram, each year.

17. Yazid ibn Moaviyya (26 - 62, a.h.l.) succeeded his father in 60 a.h.1. as Caliph. He was a youth devoid of knowledge and excellence. Rather, he was well-known as a depraved/debaucher. He reigned for three years. In the first year he massacred Imam Hosein ibn Ali (a.s.) and his aides. In the second year, he pillaged the city of Medina (sovereign seat and burial place of his holiness the Prophet (SAW), and he attacked Mecca in his third year.

18. Her Holiness Zainab, the third child of Hazrat Ali(a.s.) and Hazrat Fatima(a.s.) (6-65, a.h.l.). She was a witness to the caliphate of her father and her elder brother, Hazrat Imam Hasan (a.s.) as well as to their martyrdom. She accompanied Hazrat Imam Hosein (a.s.) in his migration from Medina to Mecca and thence to Karbala. She was present at the Karbala Tragic event and witnessed the martyrdom of her own brothers, nephews, and children. When survivors and the martyrs' kins were taken prisoners on the afternoon of Ashura by Yazid's forces, Hazrat Zainab (a.s.) assumed supervision of the prisoners caravan with a staunch spirit and praiseworthy fortitude. As the prisoners' caravan moved towards "Kufa" and "Sham" now Damascus (Seat of Yazid's Caliphate), she informed all those they met of the message of the Martyrs of Karbala. Her highly exciting and revolutionary sermons at the meeting of Abdullah Ibn Ziad (governor of Kufa) and at the Court of Yazid (caliph of the time) are very well known.

19. A part of poem by Ibn Zabaari which reads: The Bani Hashim played with the monarchy, "no news came, no divine inspiration descended". It is said that when the sacred Ahl-e-Bayt of the Prophet (SAW) were brought to his court in Sham (former name of Syria), Yazid (may the curse of God descend upon him) began to strike the lips of the severed head of Imam Hosein (a.s.) that was placed before him and read the above line of verse.

20. Changiz Khan, commander of the Moguls invaded Iranian flourishing cities voicing his motto: "I am Divine Punishment!" He first massacred the well-populated and thriving cities of Marv, Bukhara, Naishabur, Rey, Qum, Azarbaijan and Khiva, leaving not a single male or female alive. He butchered living creatures, burned the trees and devastated all that was a sign of civilization, - libraries, schools, mosques, buildings, homes, gardens, parks, etc., under the hooves of horses and had the ruins ploughed and made ready for cultivation.

21. The Imam (S.A) means Reza Khan Pahlavi and his son Muhammad Reza.

22. His Holiness the Prophet (SAW) is qu6ted as saying: "A just and humble sultan is God's shadow and His spear on earth," and "The Shah is God's shadow on earth. The meek take refuge in him and the oppressed become his aides." All Caliphs of tyranny and despotic Shahs and the corrupt leaders of Islamic countries by relying on the ignorance of the public, and their low level of political understanding; have used and still use, these charming interpretation of the noble Prophet of Islam, and notwithstanding the cruelty and corruption that consistently embrace their state organizations, they call themselves "God's Shadow on Earth!

23. On Mehr 24, 1350, the Shah's regime staged the most expensive festival of history, that is, the festival of 2,500 years of Imperial (Shahanshahi) rule. By the end of 1354 a.h.s., on the birthday of Reza Shah, at h joint session of the House and Senate approved that the date of the official calendar of Iran he changed from Hejira solar to the date about 529 B.C., the founding of the Achamenid Monarchy by Cyrus (Koorosh). Thus the Shah's regime at the apex of poverty and deprivation of the majority of Iranians and the ban on any political activity and an overall rule of strangulation, was boasting about a record of 2,500 years of imperialism.

24. Bani Omayyad (Omavian) and Bani Hashim (Hashemian) were both branches of the Abd-e- Manaf division of the Quraish Tribe. As soon as the Prophet of Islam (SAW) rose from the Hashemian branch of Quraish, the Omavians became angry and challenged God's Messenger until he was impelled to immigrate. Hashim joined the Prophet in Medina and Mecca fell to the hands of Bani Omayyad and all the Quraish came under their banner. 'The Prophet's triumph and defeat of the Quraish made them all proselyte to Islam. However, the enmity of the Bani Omayyad toward the Bani Hashim continued and Islam suffered severe blows in the course of history as a result of this enemity.

25. It is narrated that Imam Hosein (a.s.) preached a sermon at a place named "Baiza" for his companions and Horr. He then thanked God and said: "0 people, the Prophet of God (SAW) said: "If a man sees a sultan who is despotic, declares permissible the things God has interdicted, who breaks God's covenant, opposes the tradition of the Prophet (SAW) and rules among the servants of God with cruelty, and enmity, and does not reject him (that sultan) by deed or word, it is incumbent on God to take that man to the place He has taken that sultan."

26. A part of the Qur'anic Verse in Sura Al-Hadid (The Iron) which reads: "We sent forth Our apostles with clear signs and brought down with them scriptures and the scales of justice, so that men might deal with fairness. We have sent down iron, with its mighty strength and diverse uses for mankind, so that Allah may know those who support Him, though unseen, and support His apostles. Powerful is Allah, and Mighty." (the Qur'an, Sura Iron, verse 25).

27. It has been narrated that once at a place called "Zihesm" Imam Hosein (a.s.) stood up and after offering praise and thanks to God, addressed his audience, saying: "Something has occurred that you all see. Verily, the world has changed and altered. Its good things have turned away and are passing fast. Therefore, of it nothing more than a few Crops of water left over in a glass and a mean subsistence as a poor pasture, remains. Do you not see that Truth is not applied and falsehood is not controlled. In fact, a believer must wish to meet his God (in lieu of this world). In truth, I regard death nothing but bliss and life with oppressors nothing but disgust and indignation.

28. The martyrdom of Imam Hosein (a.s.) has been referred to by the Almighty God in narrative addressed to the prophets and in the statements by the Prophet (SAW) and the Infallible Imams (a.s.). Hazrat Hosein (a.s.) himself in a letter to the Bani Hashim has said: whoever joins up with me shall attain martyrdom and those who turn away, shall not attain victory. Wassalaam!"

29. Imam Hosein (a.s.) sent his own cousin Muslem ibn Aquil, a brave, knowledgeable authority to Kufa to have the people of that city pledge allegiance to him. Muslem obtained 18,000 pledges from the people for Imam Hosein (a.s.) and in a letter to the Infallible Imam (a.s.) invited him to move on Kufa. But, with the arrival of Obaidullah ibn Ziad to Kufa, appointed by Yazid as governor of Kufa and the Iraq Ajam, the people dispersed and left Muslem ibn Aquil alone. Obaidullah used the occasion and forbad the people from pledging allegiance to Imam Hosein (a.s.). He next had Muslem ibn Aquil murdered. Muslem's martyrdom occurred on the 9th Zilhejja, 60 a. h.1. (= 680 a.d.)

30. His Holiness Imam Sajad(a.s.) said: "When Imam Hosein(a.s.) was in grave danger, his companions looked toward him and sensed that his personal state had changed. For the more difficult and perilous their circumstance became the more their complexion changed and their limbs and organs trembled and fear grew more intense in their hearts. Whereas the complexions of Hosein (a.s.) and a few of his kins sparkled, their limbs and organs were pacified and their hearts founded repose."

31. Before his departure from Medina Haz-rat Hosein (a.s.) made a visit to the shrine of his grandfather Rasul (SAW) (= the Messenger of God). He fell asleep by the holy shrine and dreamed the Prophet (SAW): the Prophet (SAW) came to him - he was asleep- He took up Hosein (a.s.),pressed him to his chest and kissed him between the eyes and said: 'May my father be sacrificed to you. As I see it, a group of the Ummat who depend on me for intercession (with the Lord) on their behalf are killing you, a group who merit no intercession with Almighty God. My son, you will arrive at your parents and brother who are eagerly hoping to see you. Verily, you have a place in Paradise which you can attain only through martyrdom.'

32. The Tabari History, vol.4, p.308.

33. Abu Thamama Saedi, seeing that Imam Hosein's disciples are being martyred, one after another, said to him: "May my life be sacrificed for you, O Aba Abdullah, I see them (enemy troops) are getting close to you. I swear by God, you will not be slain before me (May God will it!). I wish to meet my God after saying the prayer whose time is at hand." Imam Hosein (a.s.) raised his head and said: "You reminded us of the prayer time. May God count you among those who say their prayer regularly. Yes, it is time for prayer." The Imam (a.s.) then wanted the fighters to stop, "So that we first say the prayer!"

34. Abu Sofyan was the chief of the Quraish Tribe and a die-hard enemy of the Prophet (SAY,;). He was also a leader of the atheists and polytheists in their opposition to Islam and in doing harms and injuries to the Muslims. Abu Sofyan did not convert to Islam until the time when Muslims became victorious and spread their rule to

Mecca. According to some narratives Abu Sofyan's faith in Islam was feigned. (See footnotes nos. 8 and 20)

35. By Pahlavis, Hazrat Imam means Reza Shah and Muhammad-Reza Shah Pahlavi.

36. By this Hazrat Imam means the "Seffin War". When he became Caliph, Ali (a.s.) removed Moaviyya from govemship of Sham (now Syda). He had been governor of that province since the time of the second Caliph. Moaviyya disobeyed the order and using revenge of Othman as an excuse, gathered the people around himself and movedtokufato counter Hazrat Ali (a.s.). At a place named " Seffin" by the Euphrates River, Moaviyya's troops met with the Imam's forces. lie two armies met in action 90 times during this war and, at last, Moaviyya seeing his defeat imminent, by at dck, suggested by Amr-o-Oss, ordered his men to fix copies of the Holy Qur'an at the tip of their spears and, raising them, request cessation of fighting and refer to arbitration. Amr-o-Oss's trick worked and dissension appeared among the men of Hazrat Ali (a.s.) and finally his warriors made him accept arbitration. The Seffin war started in the month of Safar, 37 a.h.1. It lasted 110 days, total causalities were 70,000 -- 45,000 of them were Moaviyya's men.

37. The Prophet (SAW) is quoted as having said: "Hosein is from me and I am from Hosein. God loves him who loves Hosein." Hosein is one of "asbat" (= plural for sabt = child, offspring, grandchildren).

38. Please refer to footnotes 20 and 25.

39. His Holiness Imam Hosein (a.s.) went from Medina to Mecca after he refused to pledge allegiance to Yazid. After a stay of four months in Mecca, His Holiness proceeded to Kufa in consideration of the, invitation that the people of that city had extended to him and in view of the conditions that the agents of Yazid's government had imposed on Mecca. On the 1Oth Zilhajja, 60a.h.1. although it was season for Hajj Pilgrimage, he set off for Kufa. His departure coincided with a time when Muslims from all over were coming to Mecca to perform the religio-political devotion of the Hajj.

40. The 17th of Shahrivar, 1357 (819/1978) that is nicknamed "Black Friday" is one of the more memorable days of the Islamic Revolution of the people of Iran. After gala and unprecedented demonstrations on the 13th Shahrivar (41911978), following the Eid-Fitr prayer (the last day of Ramazan, held as holiday) held in Tehran, similar demonstrations were held in Tehran on the,16th of Shahrivar (September 7) and it was agreed to have another walk the next day (Friday morning) at the Jale Circle. Friday morning people began to move into said circle. By 06.00 a.m. about 100,000 people were gathered there. The Shah's armed personnel surrounded the circle on all sides and machine gun barrels were set aiming at the people. Suddenly at that moment radio announced the institution of military government in Tehran and in ten other cities and at once the military forces of the Regime began to mow down the people with machine guns. That day more than 4,000 people were martyred and hundreds wounded. The Shah's Regime said 58 were killed and 25 injured.

41. See: Baharul-Anwar, vol.44, p.288.

42. It has been narrated that Hazrat Imam Muhammad Baqir (a.s.) had willed 800 Dirhams for his mourning and lamentation services. Imam Sadeq (a.s.) is reported to have said: "My father said: '0 Jaafar, make an endowment from my property for the mourners to mourn for me at Mana during Hajj performance for ten consecutive years and thus revive the custom of lamentation and weep over my innocence."

43. Hazrat Imam Hosein (a.s.) is reported to have said: "Let no servant (of God) shed tears for me unless God for such act descend him in Paradise some day."

44. Malik-al-Sho-ara Bahar (an Iranian famous poet and writer), writes: "It was Ashura Day. A band of cossacks under the command of Reza Khan (he had not yet become Shah) moved down into the bazaar in special formation, order and pomp. Several music detachments playing mourning marches were with them together with spare horses. Reza Khan led the procession bareheaded pouring straw on his head.... Also the night of 11th Muharram the cossack band came to the bazaar and performed " Shawm-e-ghariban" (lit., the night of the strangers).

    The Sardar Sepah (title of Reza Khan then, meaning Commander of the Army) was also with them bareheaded and barefooted and candle in his hand. He accompanied his group into Jumaa Mosque of Tehran and Sheikh Abdul-Hosein Mos4ue where the major Ashura lamentation gatherings were performed. The group toured around the premises once. Such demonstrations showed that the Sardar' Sepah regarded religious services and sanctities as very important. He continued these shows for a couple of years until he became the Prime Minister. Thereafter mourning for Infallible Imams, including the Ashura lamentation ceremonies, elegy reciting and passion plays and breast-beating bands were gradually forbidden and, later on, he became Islam's number one enemy. (See: Ale Concise History of Political Parties, vol. 1, pp. 183-84)

45. In 1336 the Security and Information Organization, known as SAVAK was officially established by order of Muhammad Reza Shah. The SAVAK agency was assigned to suppress the opponents of the Regime and to counter the Islamic challenges. SAVAK was in close contact and cooperation with the American CIA and MOSAD, the Israeli Security Agency. The cruelty and ruthlessness of SAVAK in torturing political prisoners was such that the Secretary General of the Amnesty International (AI) declared in 1354: "In the area of human rights the record of no country in the world is as black as that of Iran." By "Reza Khan's SAVAK agents", the Imam (s.a.) means security agents of Reza Khan.

46. Please refer to Footnote no . 4.

47. Al-e-Saud is the title of the Wahhabi rulers who have ruled the Jaziratul-Arab Arab Island, Arabian Peninsula)

since 1147 a.h. and have renamed this Island (Peninsula) as "Saudi Arabia". It is the opinion of the Wahhabis that all Islamic denominations including Sunni and Shi a are polytheists and atheists and are among idol-worshippers. The result of 268 years of the rule of this family over the people of the Arabian Island (Peninsula) has been nothing but deprivation, dependency, material and moral want. The chiefs of this family have been at the service of the British colonialism and, in recent years, in service of American Imperialism.

48. Ayatollah-al-Uzma Haji Sheikh Abdulkarin Haeii Yazdi (1 276- 1355 a.h.l.) is one of the great jurist-consults and reference authorities (marjae) of the Shia during the 14th century, a.h.1. After elementary studies, he journeyed to Najaf and Sumara where he benefited by the teachings of prominent scholar Sheikh Mirza Bozurg Shirazi, Mirza Muhammad Taqi Shirazi, Akhund Khorasani, Seyyed Kazim Yazdi and Seyyed Muhammad Isfahani Fesharki. In 1332, a.h.1. Ayatulla Haeri Yazdi went to Arak and in 1340,a.h.l.,he was honored by his visit to the city of Qum where, by insistence of the grandees of the city and after consultation (istikhara), he chose to stay there and established the Qum Theologic District. Many grand scholars were tutored by his lessons, Imam Khomeini (s.a.) was prominent among them. His works include: "Dororul Favayed" on Principles, "Al-Salat", "Al-Nekah", "Al-Rezae" and "Al-Mavarith" on Fiqh.